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WHO THEN IS THIS

A STUDY OF THE PERSONALITY OF JESUS: BY HARRIS G. HALE

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BROOKLINE, MASSACHUSETTS

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To My Wife

PREFACE

This book has grown out of a detailed study of the Gospel according to Mark, as the earliest existing source of information about the life of Jesus. The study developed a point of view, and turned attention to one phase of the great subject which was opened. There can be no doubt that the life of Jesus is hereafter to be studied from the standing-point of personality. This is to be the new approach to a new understanding of the significance of the Master's life. Immense possibilities of unfolding truth lie in this direction. If this book can help any in taking a single step toward this new understanding, the hope of the author will be fulfilled.

The book is not intended to be a technical theological treatise. Its thought is couched in popular terms. While it is meant to direct the understanding of the reader along a certain upward path, it is also meant to serve in a devotional way by bringing the imagination and heart of the reader nearer to the Master.

The author wishes to acknowledge his indebtedness to Professor Edward Y. Hincks of Andover Theological Seminary, and to Reverend Daniel Evans of Cambridge, Massachusetts, for valuable suggestions.

HARRIS GRAFTON HALE

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PERSONALITY

I

PERSONALITY

That strange, subtle combination of qualities which differentiates one person from another, we call personality. This is not the scientific use of the word; it is not the legal use; it is the popular use. The personality of a man is that great total of characteristics which makes him what he is. We feel the stirrings of a deep emotion, and are borne as upon fleet wings out of our lower selves into those higher realms where our finer, diviner resolves meet and greet and attract us, as we listen to the flame-touched words of a great orator. We sit by dying embers long into the night, while another soul touches, thrills, electrifies our own through the vibrant medium of friendship. In either case we go away to tell our neighbors of the richness and wonder of that personality which has found and moved us. A great personality exerts a wonderful and indescribable charm. It radiates warmth; it creates an atmosphere; it breathes out enthusiasm; it almost emits light; its ap-

proach is like the approach of a king in his beauty; for in its train are buoyancy, optimism, joy, courage, sunlight. Imagination has not far to go to find the halo to put about its head.

The study of personality is more fascinating than the study of light, for while it sheds over us its transparent beauty and apparently simple charm, when we begin to look at it through the prism of analysis, we find that it breaks up into more hues than those of the rainbow. While its greatest power is exercised when it is streaming in unanalyzed, it becomes more beautiful and more wonderful when seen in its elemental forces. It has infinite varieties. As it passes before us incarnate in the lives which we daily touch, its variations are more than kaleidoscopic. We are looking at something which we are certain must somehow be under law. Yet it seems to defy all law. While we study it, it is so elusive that no categories which we can invent will begin to include the total of it. It is so mysterious that no exploration of thought has ever gone to the farther side of it. Yet it is the ultimate reality of human existence, and as such always offers fresh and interesting fields for investigation.

Because it is inexhaustible, it is forever fascinating. That line of Pope's can never be revised, nor can the truth in it ever be superseded: "The proper study of mankind is man." [1]

That is a very marvelous time in the life of a child when he first comes to recognize his own personality. He has long been speaking the word "I" and the word "You," but he has not looked over into that abyss which separates the "I" from the "You." Those animal forces which underlie all human life have been working within him. They have been supreme, until some day there comes a mighty change, a change of the profoundest significance. The old writing, in the sign-language of savagery, has been erased, and over it has been written another story, in the intelligible terms of our common human life. That child nature presents another picture. There has been a rearrangement of the figures. The old animal forces are still there in all their activity and potency and vigor, but the wonder of it is that they are no longer supreme. The ancient prophecy has been fulfilled, that "A little child shall lead them." [2] That word "I" has been

[1] "Essay on Man." [2] Isaiah 11:6.

spoken with a new and mighty meaning. There is a consciousness of mastery. With that new and masterful utterance, the child has become an individual in God's world. His personality has asserted itself. He has been born into the great human family.

Through personality a man stands apart from the rest of the world. Through personality a man also becomes closely related to the world. The growth of personality from childhood to maturity is the unfolding of these two elements. As the child becomes the youth and the youth becomes the man, the sense of self is constantly intensified. He sees the moat grow broader and the wall grow higher which separate him from his brother men, as the citadel of his own selfhood is being reared through the years. He recognizes an increasing difference between himself and other men. The uniqueness of his own life is appreciated. He is sometimes appalled at the isolation which personality implies.

If, however, the man grasps the true meaning of this fact, he sees that that personality which isolates him from the world, also brings him into the closest relation with the world.

That majestic citadel which is being built presents its impassable moat and its impregnable walls, not that it may offer defiance to the region which lies about it, but that through its very strength it may serve that region better. The higher wall and tower rise, the broader is the stretch of country within which hamlets and farm lands are safe. Indeed this is but one of a great system of fortresses which are meant to bind a vast and varied country into unity. Each fortress must be at peace with all others, cooperating with them, that the world may be at rest. So the man, in proportion as he becomes more profoundly conscious of himself, becomes more profoundly conscious of his relation to all others, of his obligation to the world, and of the truth that the highest meanings of personality are found in communion. The mature man, while aware of the imposing isolation of his own personality, feels himself caught up into a great system, and knows himself only as a part of that system. He is himself a world, but a world among many worlds, and revolves with them around a central sun. He has left his "outgrown shell by life's unresting

sea," [1] and has taken possession of the universe. The highest personality, while most isolated, has its citizenship in the universe, and sees itself only in its relations with the universe.

The power of personality is the greatest of all human forces. Indeed it is comparable with the force of gravitation, since all human life comes under its authoritative sway. In so far as history is the record of what individuals have done, it is a witness to the more than regal power of personality. In secular history, from Xerxes the Persian and Alexander the Macedonian to Bismarck the German and Gladstone the Englishman, we are led through the centuries, along the currents of great movements by the towering figures of great personalities. There has never been any significant movement among the nations which has not been dominated by personality. In Christian history from Paul to Phillips Brooks, the way is made plain to us by the colossal forms of those who have moved men and shaken empires by the power of personality. Peter the Hermit, making Europe ring and echo to his words, "God wills it," and directing the vast

[1] Holmes, "The Chambered Nautilus."

movements of the Crusades, is one among many. The history of the world is the history of leadership. The secret of leadership is personality.

The power of personality has been felt by every one. It is as large a factor in the world's life today as in the receding centuries. We are always ready to be ruled by it. We delight to have it near. It exerts its magic charm over us, and we are changed. We sometimes call it "magnetism," by which we mean that it attracts us. Devotion to a great cause usually finds its reason in some man who incarnates the appeals of that cause. The confidence we repose in a business enterprise springs from confidence in one who leads it. Friendship has its roots in personality. The home has its charm and eternal power through personality. A great personality is the only king with an undisputed title, and we are always ready to acknowledge its supremacy and come under its sovereignty.

How far does the possibility of the power of personality reach? When we rightly estimate and frankly acknowledge what it has already done, we are forced to confess that we have no

unit which can measure its possible power. No psychological foot-pound or volt can ever estimate this force. By its fruits must it be known. Its fruits must be counted in terms of eternal friendships made, happy homes unshaken, societies formed and knit together, nations lifted to purer ideals, a race converted to a new religion, a church reformed, a humanity redeemed. For truth itself becomes dynamic in its incarnations.

Only in part does personality submit itself to be analyzed. The most obvious, and the most superficial element in it is physical. A man makes his impression upon his fellows by his splendid, towering form, by an imposing figure, by a graceful manner, by a face which greets all approaches with a smile, by a hand-grasp which is firm and thrilling, by a keenness or calmness of the eye which penetrates or soothes. There is the overflow of animal spirits, and the glow of unquenchable enthusiasm. But these make up an enduring element in personality only when they are the physical symbols of a greatness which is within. If these are the revelation of the inner man, they help us in our final estimate of him, not else.

For we soon forget a face and a form, when we have really touched a heart.

So far beyond the physical element in personality as to be in another realm lie the elements which are unseen. There is the sympathetic heart, which, as by instinct, enters into the meaning of others' doubts and fears and troubles. There is the clear-thinking mind, which, like a sharp knife, cuts through the rind of appearances and penetrates to the core of reality, the mind which is as honest with itself as it is frank with others. There is the power of the will, which, like another Cromwell, sees difficulties, but overleaps them, and carries with it another will less firm and independent than itself. There is the intensity and singleness of purpose, which, like the telescope, brings the object of search near, and makes it seem attainable. These are some of the elements which go to make up personality and give it its place and influence in human life. Let these be united in a single person, and then touched by the fervor of a religious motive and made bright and warm by the glow of a great spiritual purpose, and you have a force in human life of illimitable scope and immeasurable intensity.

While we have been trying to analyze personality, we have lost it; for, like life itself, it eludes us under the dissecting knife. It is greater than the sum of those parts of it which we are able to separate from one another. While there is something in it which is beyond analysis, there is also something in it which is beyond accounting for. Through his ancestry a man receives a part of it. But there is something in personality which ancestry utterly fails to account for. Surroundings and education play their part in the formation of it. He must indeed confess, "I am a part of all that I have met." [1] But when we add these to ancestry, and count up all the causes, we have not enough to create the effect. The attempt to explain the fact of any great personality must always end in that question: "Whence hath this man these things?" [2]

The impossibility of overtaking personality by any definition, however swift of foot and keen of eye, is seen again in the fact that it has a thousand different forms of manifestation. Like the rainbow, when you have arrived at the place where once it was, you find that it has

[1] Tennyson, "Ulysses." [2] Mark 6: 2.

appeared elsewhere. Yet each form and manifestation has its own beauty and charm, and exercises its own fascination. Sometimes this wonderful mystery of power incarnates itself in the easily accessible, approachable, genial man. We feel our hearts warming in the presence of such a man. He wraps us in the folds of his great geniality. Sometimes it comes in the form of the shrinking, timid nature, who, however, has such greatness of soul and such generosity of heart, that we are drawn by a power irresistible. Sometimes it appears in the living figure of one who is cold in contact, and repellent to approach, but whose force of intellect and purpose is so commanding that it takes us up and carries us by its sheer strength. In him is inspiration. His strength becomes our reliance. There is the personality of reserve. There is the personality of easy communication. It is impossible to seek in the same elements the attractiveness of Addison and that of Goldsmith. Samuel Johnson and Jonathan Edwards both exercised a power over men, yet the causes of that power, though resident in the fact of personality, are so far removed from each other as to be impossible of comparison.

The power of personality, its influence in history, its charm today, do not lie in any of the elements which make it up, but in its total effect. In the presence of a great personality we are aware that we are dealing with something which is beyond analysis, something which is altogether unaccountable. There stands the man before us, and in the total of his qualities, unanalyzed and unaccounted for, lies his fascination over us. We acknowledge his power and submit to be led.

THE POINT OF VIEW

II

THE POINT OF VIEW

Jesus of Nazareth was a man among men. He was different from other men. But he was different from them, not because he had different facts of life to deal with, but because he dealt with the common facts of life in a different way. He said things differently, he did things differently, while he lived in the midst of common human experiences. It was not by removing himself from these common experiences, but by meeting them in his own way, that people came to notice that he was different from themselves, and from any whom they had ever seen. It is precisely in this way that every personality emerges from the crowd, and makes its definite impression. A study of the pictures of Tissot will produce a wonderfully vivid impression of the stern, hard facts of life which Jesus had to face. There is an almost terrible realism in those pictures. In the portraiture of Jesus himself little spiritual insight is shown. But in the exhibition of the conditions which

surrounded Jesus, there is probably a nearer approach to the truth than has been made by any other painter. There Jesus is seen face to face with the demoniac; meeting the crowd at the gate of Nain; sitting at the table of the Pharisee, while those who pass are bitter in their scorn; taking the little child upon his knee, while he sits talking with his disciples. We are made almost to share with him hunger, thirst and weariness. We see him in the midst of the experiences of joy and pain, of pity and of grief. Our imagination almost puts us into the throng and press, as of those who touched him there. We even enter into his loneliness in the barren places of Judea or Galilee. We realize that the difference between Jesus and other men was a difference based upon the way in which he dealt with the common facts of life.

Upon the people who lived in his own time Jesus produced a distinct impression. They thought of him as a man. They had not begun to explain him in any theological way. For there he was before them, in the ordinary events of life, a man among them. Upon the multitude which at times followed him, he

created a distinct impression. Upon the sick people who came to him to be cured, he had already, before they came, produced some impression. Upon the Pharisees he produced an impression. Upon the disciples he produced an impression. What were these impressions? How did these men come to their conclusions about him? They did not first have a theory about him, and then study him with that theory in mind. They first studied him as they saw him passing, at the act of healing, in the business of teaching. All their theories about him were based upon such day by day observation. They felt an influence go forth from him. They were drawn by this motive or that to join the crowd which followed him. They gazed upon him as he sat at meat. They recognized in him certain peculiarities. They came under the influence of his personality. Whatever Jesus was, whether man or God, he was manifest to men through his personality. That total of charm, of fascination, of power, sometimes repellent and sometimes magnetic, with the glow of joy and the vigor of life, was the personality of Jesus. Whatever explanation of that personality men made was based upon the

primary fact that Jesus was a man. For "what only a man could do remained undone unless a man did it." [1]

There have been many lives of Jesus. Christian scholarship has always looked with reverence toward this subject as the highest to which it could attain. That supreme figure in all earth's history has been drawn with wonderful accuracy by the sharpened point of the scholar's pencil. But we are somewhat startled to remember in how large measure these lives of Jesus have been concerned with the outward events of his career. Where was Jesus born? What was the chronology of his life? How long was his public ministry? Was it early or late in that ministry that he cast the traders out of the temple? These and other problems have been diligently sought out, and some of them finally solved. Now we have come to the time when we are taking a new step. We face new problems more difficult, and also more fascinating, and, shall it not be added, even more useful than these. We have been dwelling in the holy place of this temple of God. Now we

[1] Fairbairn, "The Place of Christ in Modern Theology."

desire to push aside the veil with reverent hands, and look into the holy of holies. We long to see the inner man. Happy as we are to be made sure through scholarship where Nazareth was, and where the synagogue in which Jesus one Sabbath, after he had read from the Scriptures, announced that in him were all these things fulfilled, we ask yet one more thing of scholarship. We ask it to go to those who were assembled there, and learn the effect which these words had upon them; to help us look at the face of Him who sat there teaching, and to interpret for us the meanings of those gestures and those eyes; to discover the man behind the form. We cannot now be satisfied until, so far as possible, we interpret word into thought, action into motive, deed into will, and tears into emotion, that we may know the mind of Jesus, the will of Jesus and the emotions of Jesus. We have sat with joy at the feet of those who have taught us of the man, Jesus of Nazareth. His life has been read to us by them, and is ever a new and beautiful story. We have listened with eagerness to those who have tried to interpret him for us in terms of his relation to God, and have

taught us of the person of Christ. Now we come asking to be allowed to search into the thoughts and the heart and the hopes and the motives of this man, as these forces of his life were brought to bear upon the common facts of our human experience. We want to learn something about the personality of Jesus.

To Christian faith and Christian practise, this is of the utmost importance. For the difference between Simon and Andrew and the modern disciple is that while the first were called to follow the Master from village to village, and to share his physical experiences, the second is called to follow him from hope to hope and thought to thought and emotion to emotion, and to share with him the experiences of the soul. It were blessed to follow him in his journeys, as "he stedfastly set his face to go to Jerusalem."[1] But it is only possible for us, and indeed far better, to follow him in the processes of his thinking as he ascended

> "The great world's altar-stairs,
> That slope through darkness up to God."[2]

It is there, and there only, that we can walk with him. Surely this cannot be denied us, to

[1] Luke 9: 51. [2] Tennyson, "In Memoriam."

know enough of those thoughts of the Master which lay behind his belief in men and in God; that will which lay behind his patient effort; that emotion which lay behind his tears, or which was oftentimes "too deep for tears," so that we can take this sublime upward journey with him. For true Christian living, therefore, and for real Christian discipleship, it is necessary to know much of the personality of Jesus. Only through such knowledge can the disciple think with him his thoughts, and love with him his loves, and do with him his deeds, and those even greater, according to his promise. Of all the fundamental elements of the nature of Jesus must that be true which a recent writer has affirmed of one of those elements: "The translatableness of the mind of the Master into the mind of the disciple is a cardinal truth of Christian faith." [1]

From Jesus' own words about himself we cannot expect to gather all that is contained in his relation to men. The words of any man about himself must of necessity be very meager. They are nothing when they stand alone. At best they are only hints of that

[1] Gordon, "Ultimate Conceptions of Faith."

which is within. The words of a man are less the interpretation of his deeds and his character, than his deed and character are interpretations of his words. Whatever Jesus was, and whatever his words, his place in human life could never have been fixed, and the opinion which a man is to have of him today can never be determined by his words alone. Jesus must be judged by the total effect he has made. His place must be determined by the adding up of the sum of words and deeds and thoughts and emotions and will. Even this is not all. To these must be added that indefinable charm, that subtle influence, which, when taken with these others, make up his personality.

When Jesus at Cæsarea Philippi asked his disciples, "Who do men say that I am?" [1] he was asking for the opinion of those who had seen enough of him to form a tentative judgment. When he asked his disciples, "Who say ye that I am?" [2] he was asking for the opinion of those who had seen enough of him to form a final judgment. In both cases what must we suppose was the basis of the judgment? It was the total effect which he had pro-

[1] Mark 8: 27. [2] Mark 8: 29.

duced upon those who had seen him, walked and eaten with him, met him upon the street and talked with their friends about him. In the case of the disciples the judgment was based upon close and intimate acquaintance. While as yet he had no disciples definitely chosen, he had exercised an infinite charm, a personal power, a strong attraction upon certain men. These men, not so much by any wonderful deeds which they had seen, nor by any claims which they had heard him make, as by the strong, indescribable fascination which he exercised over them, were drawn with mighty power to him. To the sovereignty of this personal power they gladly submitted themselves. They rejoiced to be led of him. They went with him day after day. They heard his teaching. They saw his daily life. They looked him in the face. They felt the thrill of his touch. They heard the tones of his voice. They saw him in difficult situations. They noted the confidence with which he carried himself. Their minds caught something of the light of his intellect. Their wills were made strong by contact with a stronger. Their sympathies were deepened by the knowledge of his. After all

this, Jesus turned to them, as they were on the way, saying, "Who say ye that I am?"[1] Through the weeks and months of that study and intercourse, their judgment had been shaping itself. Out of the dim and inarticulate confusion of their thoughts about him, one voice had been gradually growing distinct. It was gathering strength to speak. Only after those months was it ready to dominate and outcry all other voices. Then the disciples were ready to say, "Thou art the Christ."[1]

This points out the way to any sane judgment about Jesus. The approach to any explanation of him must be through knowledge of the man himself. The historic figure must be seen. All forces which went to make up his life must be counted. His words, his deeds, his face, his sympathies, his plans in life, the power of his will, the force of his intellect, the mystic glow which pervaded these other qualities, all must be reckoned with. Before this is done, no sound judgment of him can be formed. While this is being done, during the weeks and months of contact with the historic Jesus, thoughts about him will be shaping

[1] Mark 8: 29.

themselves, which will some time dominate all others, and will speak their final judgment. Only after knowing the personality of Jesus can one dare to answer the question, "Who say ye that I am?"[1]

The romantic mood of religion has removed Jesus from his historic setting. We have idealized him before we have known him whom we were idealizing. Why does a man say that Jesus was divine? Or why does he say that Jesus was only human? If for reasons theological, he is making his theory before he knows his facts. If for reasons traditional, he is building upon another man's foundation. If he dares not ask himself why, he is a special pleader without a cause to plead. Each man's judgment of the Son of man must be based upon what he was, and not upon what the centuries have said that he was. Every man, therefore, who is to dare to make a judgment must go back into that century in which he lived, and meet him there face to face; must know how he did things, and how he said things; must know what it meant to have his eyes shine upon him, and his smile lighten;

[1] Mark 8: 29.

must know the power of that will, the depths of that sympathy, and the keenness of that thought. He must listen to his words, and gather not only the meaning of them, but the power of that life which uttered them. Not through the romantic mood of religion can Jesus be judged, but through a study of the Gospels, with the purpose constantly in mind to discover and feel the power of Jesus' personality.

In going back to the Gospels as the great source, we do not forget that they did not create the impression of the personality of Jesus upon the earliest believers. They were in fact themselves created by that impression. They were in the first instance results, not causes. Nor do we forget that another stream of influence went out from Jesus among early believers, the full scope of which was not compassed by our Gospels. Of this influence Paul was the great result, as he became also the recorder of its power. These impressions, the great part of which have been lost, must have been essentially the same as those which the Gospels record. Certainly the personality which produced them was the same; and if

at any point they differ from those which appear in the Gospels, they must submit themselves to be revised by that history which alone pretends to give us an orderly account of the personality of Jesus. The Gospels are for us the fountainhead of knowledge.

The Gospel according to John is an avowed interpretation of Jesus. It adds to the other Gospels many valuable facts about his life. Perhaps its chronology is the best of all. But it is an interpretation of facts; it is an explanation of the person. What position then shall the Gospel according to John hold in this study of Jesus from the side of his personality? Its explanation of Jesus is based upon the facts of Jesus' life, for John was much with him, and was one of those who from observing facts had passed on to a theory about those facts. His judgment of Jesus is of the highest importance, since he was in a position of special advantage to see the man whom he afterward felt that he must explain. But because he has gone beyond the facts, his evidence is of a different sort from that given by the other Evangelists. His Gospel "is an authority of the first rank for answering the question, What vivid views of Jesus'

person, what kind of light and warmth, did the Gospel disengage?" [1] But we wish to catch that vivid view of Jesus' person for ourselves, that we may in an independent way disengage the light and warmth of it. We must therefore come to John's Gospel as a worthy standard of comparison for our own judgment when that judgment has been formed by immediate contact with the facts of Jesus' life.

That the writers of the other Gospels had formed their own judgments of the person whom they describe we cannot question. But whatever their judgments, it is evident, from the story which they tell, that they went back of their judgment to the primary facts of that life. They tell their story with that "simple-minded veracity which is incapable of concealment," [2] and which shows no desire to magnify or distort. The personality of Jesus must therefore be studied in the simple stories of the first three Gospels. There we meet the man Jesus face to face, we walk with him and talk with him, and fall under the influence of his presence. No man can go away from such

[1] Harnack, "What is Christianity?" [2] Fairbairn, "The Place of Christ in Modern Theology."

familiar intercourse without attempting some explanation of the person whom he has come to know. By such a study of the Gospels there should emerge out of the dim recesses of the centuries a figure more real than any which theology can define, clearer than any which tradition can body forth, a figure unlike all others, a distinct personality. As he looks at that figure with a new conception of its relation to him, the man must say: "See the Christ stand!" [1]

[1] Browning, "Saul."

THE DEVELOPMENT OF JESUS

III

THE DEVELOPMENT OF JESUS

"I say that man was made to grow, not stop." [1] This is one of those truths of which all men are aware, but which it takes a poet to put into words. Personality develops. However large the element of mystery in it, no man is born with the fulness of it already upon him. The years serve to increase it as well as to reveal it. There can be no sound and impartial study of the personality of Jesus which builds upon the assumption that he was in full possession of all his powers from the beginning. That is an assumption which at once places him outside all the range of human thought, and all the possibility of usefulness as example. In the beginning of the Gospel history, Jesus is presented to us a helpless babe.[2] At the end of the Gospel history, Jesus is presented to us a full-grown man, in complete possession of all human faculties.[3] How did he pass from one

[1] Browning, "A Death in the Desert."
[2] Matthew 2: 13. [3] Mark 12.

state to the other? By what process did he reach the second, having started at the first? To suppose that at any one moment he emerged from the first into the second, is to make him utterly abnormal. It is also contrary to the evidence of history. We can come to a conclusion about the personality of Jesus which is consistent with reason and with history, only when we try to follow that process by which he grew. Development is the only known pathway for human feet to tread to greatness. That pathway Jesus trod.

The Gospels give their unquestionable testimony to this fact. They give us glimpses of him at all the important turning-points along this great highway of human life. To catch our first sight of him we must look into the manger.[1] Then twelve years pass, and how different he is, as he goes up to the temple.[2] Eighteen years pass, and again how different he is, as he goes up to his baptism,[3] with all the buoyancy and hope of a fully consecrated life. Some months pass, and he is different again, and again greater, mightier, more wonderful in

[1] Luke 2:7. [2] Luke 2:42-46.
[3] Luke 3:21-23.

his transfiguration.[1] Other months pass, and once more he is different, as he walks in the deep shadow of his doom, and yet again greater, now mightiest, most wonderful, for he is moving toward his cross.[2] "So many highest superlatives achieved by man are followed by new higher; and dwindle into comparatives and positives."[3] Jesus passed forever up, and each moment seemed superlative, until at last the superlative of all superlatives was reached.

We can find evidence neither in human experience nor in the Gospel histories that Jesus was fully aware of the majestic meaning of his mission from the first. He had a glimpse of it,[4] but it was as of a vision which was some time to be fully realized. His expression of it at the age of twelve was not the same as his later expression of it. There is a deeper note in the words: "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

[1] Mark 9: 2.
[2] Mark 10: 33.
[3] Carlyle, "French Revolution."
[4] Luke 2: 49.

Come unto me, all ye that labour and are heavy laden, and I will give you rest," [1] a deeper note than in the words: "Wist ye not that I must be in my Father's house?" [2] So he passed from stage to stage of his majestic upward journey, and each stage had in it a deeper and mightier content than that which went before.

A wonderful measure of precocity may be supposed. This does not take us out of the range of human experience. Great men have often shown very early in life that the seeds of their future greatness of personality were already bursting and breaking through the ground with promise. We are astonished to read in a description of Skiddaw, written by John Ruskin at the age of ten, the following lines:

> "All that art can do
> Is nothing beside thee. The touch of man
> Raised pigmy mountains, but gigantic tombs.
> The touch of Nature raised the mountain's brow,
> But made no tombs at all." [3]

This is the morning light of Ruskin's day, and the same light at its fulness was the noon of Ruskin's greatness.

[1] Matthew 11: 27, 28. [2] Luke 2: 49.
[3] Collingwood, "The Life of John Ruskin."

We read that when Jesus went up to the temple at the age of twelve, "all that heard him were amazed at his understanding and his answers."[1] But we read also, in the verse which just precedes, that those who sought him, "found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."[2] That was an attitude toward the teachers in Israel totally different from that which he assumed on the last Tuesday of his life, when, after he had been in opposition to the scribes and elders, and had answered all their questions, "no man after that durst ask him any question."[3] The first was the dawning of a great light: the second was the shining forth of that light in its noonday clearness and power.

The Gospel according to Luke refers directly to Jesus' development during his childhood. The reference is brief, but enters into some details. We are first told that "the child grew."[4] This is the general statement. Then we pass to those different phases of his life which this development took hold upon. His

[1] Luke 2: 47.
[2] Luke 2: 46.
[3] Mark 12: 34.
[4] Luke 2: 40.

physical growth [1] is mentioned, his growth in popularity,[1] his mental growth,[1] his religious growth.[2] This is only the opening of the door by the Evangelist, who then bids us come in to follow with him those events which are themselves both the record and the result of the development of Jesus' personality.

This growth does not imply imperfection. The perfect child must develop before he can come to the true measure of boyhood. The perfect boy must develop before he can come to the measure of manhood,[3] which must itself develop before it finds itself complete. The river is a perfect river when it flows, a tiny streamlet, between the green banks of those meadows which lie under the evening shadows of the mountains. It is a perfect river when it goes dashing in tumult over the precipice. It is a perfect river when it hurries through those cities which it has made possible because it can turn the wheels of their industries. It is a perfect river when it bears on its bosom the great ships which come to it from out the sea. But it is always changing, always

[1] Luke 2 : 52. [2] Luke 2 : 40.
[3] Gore, "The Incarnation of the Son of God."

growing. So also is personality. The five chapters now following will be devoted to a consideration of some of the methods by which the personality of Jesus developed.

THE DEVELOPMENT OF JESUS BY ACQUISITION

IV

THE DEVELOPMENT OF JESUS BY ACQUISITION

The world into which a child is born is full of mysteries. There are stupendous facts on every hand, which have no meaning to the new-born child, no existence. The period of human childhood is of necessity vastly extended because of the marvelous complexity of the world which must be mastered before the child can be a man. The child must come into possession of his world through the long process of acquisition, by touch, by measurements with arm and eye, by experiment. When we remember the complete mastery which Jesus finally gained over the world, is it a wonder that his period of acquisition stretched itself out to the long span of thirty years? Before the babe of Bethlehem could become the perfect man, that vast complexity of facts which make up the world and human life must be understood. What was the universe and its total circumference to that babe? The whole world's bitter-

ness was no more than the roughness of the manger's touch. There was no gentleness of sympathy beyond the softness of a mother's hand. There was no such thing as fear, for all safety was at Mary's breast. There was no sun except in Mary's eyes, nor rising thereof except in the breaking of her smile. This was his first possession, his first world, his first universe. Nazareth, Galilee, the lake, the river, the mountains, the sky, the stars, human life, with its greater bitterness and its larger sympathy, friendships, the world, heaven, God: all these must be acquired before the baby's universe could become the man's universe. From the first experience of babyhood up to the sermon on the mount, a world-wide philanthropy, denunciations of hypocrisy, the knowledge of a world's sin, and the doctrine and practise of self-sacrifice leading to the cross, how long the way which must be traveled!

That his ministry was the natural outcome of the years of acquisition cannot be doubted. This is the infrangible logic of human life. "The child is father of the man." Jesus' later teaching and example give evidence of

such sincerity and such certainty as could have their origin only in experience. We have the right to reason back according to the universal laws of human character from the man to the boy. What he gave so freely during the period of his activity, he gained in the long discipline of the years of acquisition. You can as well separate a brook from its springs as a man from his childhood. "The distinct impression which the life of Jesus as a whole leaves upon us is that he gained his knowledge of outward events through the ordinary channels of information." [1] Nor is this inconsistent with the statement which we have before made and the principle which we have laid down, that personality is essentially mysterious and inexplicable. That contact with the world which we call education does not create personality. It takes the personality, which is mysterious and inexplicable, and shapes it. The earth, the air, the sunshine and the rain do not determine the nature of a tree, but it is by them that the tree comes from the seed. Contact with the world does not determine the nature of a man, but it takes the child and makes the man.

[1] Forrest, "The Christ of History and of Experience."

What were some of the means by which the child Jesus acquired his world?

We must speak of his home. The home is the first of that broadening series of concentric circles which the child takes possession of. The throbbing, pulsing heart of the home, sending its own life through every member of that body, is the mother. Mother Mary, what shall we say of her? First, that the careless regard which she receives from the Protestant is almost as gross an error as the extravagant worship which she receives from the Roman Catholic. Of none others in this world can it be said so truly as of mothers, "By their fruits ye shall know them." [1] To the Mother Mary must we look back with reverence through the life of her son. How much did Jesus gain from her? There is no human measure which can serve as unit for such results. All biography is built upon it, and yet no biography has ever defined or limited it. It is written of Saint Bernard, in a description of the great turning-point in his career, "He did it, plainly, under the impressions which the whole spirit and life of Aletta had left upon him." [2] How rich must

[1] Matthew 7: 16. [2] Storrs, "Bernard of Clairvaux."

we believe was the inheritance of spirit and life which came upon the childhood and passed over into the manhood of Jesus from the Mother Mary!

Next to the mother's influence upon life is that of the father. Jesus called Joseph his father. That would be the most impossible of all suppositions which would cut off the later teaching of Jesus about fatherhood from the early reality of his life. No man could take as his symbol of God any word which was associated with other than wisdom and love, gentle forbearance and gracious discipline. Such expressions from the teaching of Jesus as, "the will of my Father,"[1] "the promise of my Father,"[2] "glorify your Father,"[3] "your Father knoweth what things ye have need of,"[4] "your Father is merciful,"[5] send back a light into his childhood by which we can read the story which has never been written. That fatherly love was such that without reserve, without a note of uncertainty or fear of misunderstanding, Jesus could carry it over to God. "What love begins can only be com-

[1] Matthew 7: 21. [2] Luke 24: 49. [3] Matthew 5: 16.
[4] Matthew 6: 8. [5] Luke 6: 36.

pleted by God."[1] At the age of twelve, Jesus had already begun to translate his relation to God into the terms of this great human love, when he said: "Wist ye not that I must be in my Father's house?"[2] Love had begun its work. God carried it to completion at the end of those thirty years.

In the home Jesus also learned obedience, "that principle to which polity owes its stability, life its happiness, faith its acceptance, creation its continuance."[3] After that memorable experience in the temple, Jesus "went down with them, and came to Nazareth; and he was subject unto them."[4] No child of untrained will could ever have gone on into manhood to grasp so noble a conception of the kingdom of God as Jesus had; could ever have acquired such mastery over men as he had who drove the money-changers from the temple; could ever have passed through Gethsemane with the words, "Not as I will, but as thou wilt;"[5] could ever have "held his peace"[6] before his accusers when on trial for his life. One of the

[1] Hugo, "Les Miserables." [2] Luke 2:49.
[3] Ruskin, "Seven Lamps of Architecture."
[4] Luke 2:51. [5] Matthew 26:39. [6] Mark 14:61.

rich contributions to the life of Jesus in his home was the power to obey.

Alongside this must be placed the learning of the great human meaning of

> "Love, without which the tongue
> Even of angels sounds amiss." [1]

This quality is so wrought into the personality of Jesus as to be the very figure which appears in the final unfolding of that great pattern, taking as its form the form of the cross, which is nothing more than love when it has learned that

> "Such ever was love's way: to rise, it stoops." [2]

Large opportunity was offered to Jesus in his childhood to learn these vital lessons. In a home where a mother's love demanded the answer of love; where a fatherly care and sacrifice called upon the highest in childhood in response; where brothers and sisters made constant demand upon affection; where, after the death of Joseph, the responsibilities of an oldest child were placed upon him, Jesus found and used to their utmost those occasions for the growth of that love which like the mustard

[1] Matthew Arnold, "Heine's Grave."
[2] Browning, "A Death in the Desert."

seed was some time to become a tree overspreading the earth, and for the development of that spirit of sacrifice which must one day fulfil itself on Calvary. The significance of Jesus' childhood and youth becomes stupendous when we remember that during those years he learned the vast and vital meaning of those three great facts of life: obedience, love, sacrifice.

Jesus' profound interest in nature also carries us back to his childhood. In the home Jesus acquired those qualities which were to relate him to God. In nature Jesus found that God to whom he was thus to be related. He stored his memory with pictures of pastoral life, pictures which he afterward painted with words of vivid exactness. The supreme beauty of the flowers attracted him.[1] The pathos of the sparrow's fall he was mindful of.[2] He noticed the husbandman's care of the fig-tree,[3] and the shepherd's interest in the counting of the folded flock.[4] He learned that on the mountains a man was near to God.[5] He looked along the broken outline of the hills and off

[1] Matthew 6: 29. [2] Matthew 10: 29. [3] Luke 13: 8, 9.
[4] Luke 15: 4. [5] Mark 9: 2.

into space, and caught his symbol of eternity.[1] Lessons both of the minute interest of God and of the infinite greatness of God came in upon him as he wandered from his home at Nazareth in nature's stately school.

Another mighty influence in the shaping of the personality of Jesus was his contact with historic forms, the inspiration which he caught from his careful observation of the stately ceremonials and the impressive structures which were the symbols of his nation's religion and history. The synagogue in Nazareth, where the boy's leaping imagination first found its escape from the cell of the baby's narrow interests into the infinite freedom of God's being, became thereby so dear to him, that one of his first impulses after he began his ministry was to go back to that place of tender and precious memory, to preach his own gospel of "release to the captives, recovering of sight to the blind" and "liberty for them that are bruised."[2]

The most important incident of his boyhood was his visit to Jerusalem at the age of twelve;[3] just the age to which years of earlier childhood look forward with prophetic longing; that age

[1] Luke 16: 17. [2] Luke 4: 16, 18. [3] Luke 2: 41-50.

at which the life begins to reshape itself; that age which is most susceptible of impression; that age which casts its eye with curious eagerness toward the future; that age at which the vital forces of the tender human plant cease to spend themselves in the mere production of the flower, and, as the petals fall, turn their energy to the development of the fruit. At just that age the splendid past of Israel's national life and religion spoke to Jesus in the form of the city Jerusalem, and the temple. He was not accustomed to such sights. But after the first wonder was past, his eyes kindled with a warmer, brighter flash, as he remembered that without those city walls had been fought battles which had turned the tides of history; that within those walls the stately processions of kings in the line of David had passed; and that both within and without had been heard the cry of the great prophets of Israel. Wonder, memory, imagination, love centered about the temple, within the sacred courts of which was that holy of holies, the consummate symbol of the religious life of his people. Memories thronged his mind, imagination broke away from all former limits, emo-

tions thrilled his soul. There could have been no other result than that which is immediately recorded for us: "Jesus advanced in wisdom and stature, and in favour with God and men."[1]

Here was the great opportunity of his boyhood. Questions had been thronging his mind: the meaning of Scripture, of the being of God, of his own life. Every child asks himself questions which he never puts to his parents. But here in this temple were the wise men of Israel. How beautiful, how natural, how like a child of twelve, a child of precocious mind, to forget all surroundings, and to be found "in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions"![2] Holman Hunt has succeeded in giving us the best interpretation of "Christ among the Doctors." The faces of those teachers who surround Jesus are all touched with thoughtful wonder. But the center of the picture is not a boy to whom life contains no mystery, who has answered all questions and solved all problems. It is a boy, wondering, thinking, solving, seeing clearly, but not as yet all things. It is a

[1] Luke 2: 52. [2] Luke 2: 46.

boy who is advancing in wisdom, a boy who is using his opportunity of contact with wise men, and is "both hearing them, and asking them questions." [1]

Jesus also acquired the literature of his people. For education consisted in the knowledge of the Scriptures. This literature poured its flood into the river of his life, a flood which resounded with the thunder of the law, and the calmer cadences of the deep currents of philosophy, the rhythm of poetry, the sheen and sparkle of prophetic hope. Hints were there of the meaning of the kingdom which was to be, and descriptions of the Messiah who was to come. With these the memory of the boy Jesus became richly stored.

Such were some of the methods by which Jesus grew through acquisition, by which he came into possession of his world. The power of acquisition is little, however, without the power of interpretation. The problem of the early life of Jesus, as all these contributions came in to enrich his life, was the question, What do all these things mean? The love, the sacrifice, the obedience which he learned

[1] Luke 2: 46.

through the home; the inspiration and knowledge of God which the mountains and the flowers gave him; the majesty of the great historic forms of the national and religious life; the poetry and prophecy of Scripture, what did all these things mean to him? Was it possible that they had a special bearing upon his life? As he "advanced in wisdom,"[1] this question took on mightier proportions, for it led him up to the momentous problem of his own mission in the world.

[1] Luke 2: 52.

THE DEVELOPMENT OF JESUS BY DECISION

V

THE DEVELOPMENT OF JESUS BY DECISION

"The all of things is an infinite conjugation of the verb To do." [1] Childhood is the period of acquisition. Life pours itself with rich contributions into personality. Then comes the question: How are the results of this enrichment to show themselves? In what form of activity will the personality display itself? Has the young person learned to conjugate the verb To do? The prophet casting his eyes over human life, sees "multitudes in the valley of decision." [2] Those multitudes are made up mostly of those who are passing from the mountains of childhood's innocence over to the mountains of manhood's achievements. Between the two lies this deep valley. There are several stages in the passage thereof. There are the first steps downward, when the back is turned upon the old familiar outlines; when one is still alone upon the heights of

[1] Carlyle, "French Revolution." [2] Joel 3: 14.

one's own consciousness. By these first steps decision is made. But as the person plunges on, he finds that his little path soon joins the common highroad which leads through the valley. His passing comes to the notice of others who are on the same journey. This is the stage of the proclamation of decision. Down in the deepest places of the valley he must pass the river which flows through, where he is baptized into a stronger courage and a new life. This is the confirmation of decision to oneself and to others. The first climb toward the mount of achievement is rugged. This is the stage when decision is mightily tested. After that the way is clearer and the ascent more steady. The mountaineer comes out into sunshine and well-marked pathways. This is the period when decision is being acted upon, and all the strength of former experiences contributes to make the way light and easy. The development of Jesus is clearly visible through all these stages of decision.

The first step is the making of decision. It is a silent though tremendous process. Upheaval follows upheaval in the nature, even though nothing is visible to those without.

During years of acquisition, Jesus had been thinking greatly; had been loving greatly. Toward what was all this enlargement of thought and love leading him? Men must be delivered from the bondage of sin. By whom? The majestic hope of the prophets, still cherished by those about him, must be fulfilled. By whom? The nation was looking for some great leader. Who was it to be? Religion had fallen into the ruts of ritual. Who could put his shoulder to the wheel and lift it to the road again? Inexpressible was the need of Israel. Splendid was the unconquerable hope of Israel. But there was no sun to give light. No streak of dawn was upon the eastern clouds. No star was shining through. As he looked out these stupendous facts met his sight.

From the facts without, he began to turn his thoughts in upon himself. Already had he found the difference between himself and others. Already had he wondered at the strange unlikeness. The uniqueness of his personality was upon him. In many ways he saw it. His love for men was passing the love of others. His sympathy for men in sin and sor-

row was greater than the measure of it in the lives of others. His interpretation of nature was profounder than that taught by the rabbis. In one respect especially the vast difference was most apparent. It was so great as to make an abyss. It was in his thought and his love of God. Long ago he had ventured to call God his Father, and the satisfaction of that great thought had possessed him. What did all this mean to him? That was the mighty question of the years. Without, the need and hope of men; within, satisfaction and the fulfilment of hope. What could those two facts mean when put side by side? He hardly dared to think. Yet he must think. The two must somehow be put together. But what if they were? As the thought came stealing in upon him, with increasing force, he received it with reverent fear and awe, with trembling, with hesitation. If I must interpret my life in terms of men's needs, it means that I am to be the Messiah, that I am to be the Christ. That was a day of majestic importance to the life of the world, when, out on the hillside, Jesus sat, overlooking the villages of his native land, as they were filled with the burden of many hearts, and the cares and

hopes and fears of many lives, sat there under God's sun, and felt the warmth of it, sat there amid the flowers and gazed at their beauty, sat there on that hill slope which was both man's and God's, sat there and let the wondrous thought pour itself into his being, that marvelous, fearful thought that toward him the ages had been looking, that from him the new ages were to catch their life, that he was to fulfil the expectation of the nation, that he was the Christ. Day, happy but awful to him; day, memorable thenceforth for all men!

Once the vision had been seen, once the thought had entered, it possessed him. It grew in clearness, in beauty, in wonder. If this were for him to do. it must be done; it should be done. "O Father, hast thou chosen me to be thy Son from the foundation of the world? Hast thou placed on me this mighty, this awful, this joyous task? O Father, thou hast spoken; I have heard thy voice; I go forth therefore to obey."

About such a decision life becomes polarized anew. All facts, all thoughts, all capacities are seen in a new light. There are moments of critical importance in the history of science.

The effort of years has brought together a great mass of facts. But those facts are all in chaos. They seem to have no relation to one another. Then the light of a true theory is thrown upon them, and they are seen marshaled into perfect order. Through years Jesus had been acquiring his universe. The facts of life had been pouring in upon him. His capacities had been growing. Hopes, loves, sympathies, the power to do, longings of body, mind and soul had been gathering force within him. His relation to men, to nature, to God had been established. Yet he had not perceived the meaning of it all. Now it was clear. The gathering force of many waters now had its channel opened, its direction determined. There had arisen among the powers of his life the colossal figure of a leader. It was the figure of his great decision. The allegiance of all his nature was sworn to it. Under this commander the crowd of thoughts, emotions, abilities became an ordered army. The organization of his life was complete.

After decision is made, it must be made known. This is the second step in development by decision. So calm an exterior had

Jesus kept while the mighty process had been going on within, that his own relatives (οἱ παρ' αὐτοῦ)[1] had not guessed the meaning of it. Even if he had confided to them the stupendous secret which lay in his breast, they were not convinced that he was right, and later tried to dissuade him from his purpose.[2] The opportunity at last came when he could make known his purpose. During the years of his life's springtime, he had determined what he should be. The seed had been planted and watered. It had taken root. It was bursting with life. The coming of John the Baptist,[3] with his message and his call, was as the shining of the warm sun of the early summer. The ground was broken through. The life beneath revealed itself. The world then saw for the first time the great purpose of this life. At the opportunity which John the Baptist offered, the consciousness of Jesus broke through the surface. What he himself had been aware of in the secret places of his most high nature, could no longer be hid. It had come to the point of asserting itself. Devoted to his people and to the work of leading them to God, he

[1] Mark 3: 21. [2] Mark 3: 21, 31. [3] Mark 1: 4, 5.

honored that rite by which the best spirits among his people were expressing their longing after God. Recognizing the greatness of John the Baptist, he allowed him to open the door by which he was to enter into the supreme service. Without involving himself in the least sensation of remorse, or the slightest upheaval of repentance, he accepted baptism as an act of full, unreserved consecration of his life to God. To him it was a deeper and more exalted experience than to others of his people in proportion as the service to which he consecrated himself was higher and nobler. In the calm conviction of a supreme and majestic purpose, Jesus went forth to tell the world what was in his own heart. Our approach to the personality of Jesus by the way of his development, leads us to the conclusion that the baptism was not the occasion on which Jesus first became aware that he was the Christ, but was the occasion on which he proclaimed that of which he was already aware. So we read: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him." [1]

[1] Matthew 3: 13.

The decision has been made; it is being proclaimed; it is about to be confirmed. The influence of John the Baptist at this important point in the life of Jesus was very great. For through him the decision got that confirmation which every great decision needs. How immeasurable were the emotions of Jesus, when he came to John to be baptized of him in Jordan, to find that John's conception of his mission was like a strange, exact echo of his own! The voice which had been speaking within was answered by the audible voice of one without. Through years of careful thought and anxious questioning, Jesus had wrought out in his own secret nature that decision which now he came to proclaim, and in the very moment of proclaiming it he found one who recognized and confirmed the right of it. These were the wondrous words which came to the ears of Jesus as he approached the place where the prophet was: "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water; but he shall baptize you with the Holy Spirit." [1]

[1] Mark 1: 7, 8, margin.

Such confirmation to his own soul from without could not fail to produce a deepening of confidence within. As deep answereth to deep, so the consciousness of Jesus that he was the Christ, already profound, and now so wonderfully endorsed, was evidenced to him in its final form. Conviction became settled. Decision had its highest approval. The final tribunal in human nature now spoke, the voice which man recognizes as the voice of God: "Coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." [1]

The time has come for decision to be tested. The test assumes two forms, appearing upon two levels. The first, upon the lower level, comes in the form of desire immediately to do something which shall prove to the senses the correctness of the decision. Decision made, impatience follows. Immediate, tangible results are looked for. The final confirmation of decision being reached, "Then was Jesus led up of the Spirit into the wilderness to be tempted

[1] Mark 1: 10, 11.

of the devil."[1] Canst thou prove that thou art the Son of God? That was the question with which he wrestled. That was the demon with which he fought. "If thou art the Son of God, command that these stones become bread."[2] "If thou art the Son of God, cast thyself down."[3] The only answer to such questioning was satisfaction with the inner conviction. The proofs from within must be deemed deeper and surer than the proofs from without. To require the proof of the senses is to question the accuracy of the spiritual processes. This test upon the lower level Jesus met by falling back upon his confidence in the inner confirmation of his decision, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."[4] "Thou shalt not tempt the Lord thy God."[5]

The second test is on the higher level. Questions as to the fact are left behind. Questions as to the method come into view. Jesus' decision to do the work of the Messiah was unshaken. He had founded it upon the deepest conviction, and established it upon the strong-

[1] Matthew 4: 1. [2] Matthew 4: 3. [3] Matthew 4: 6.
[4] Matthew 4: 4. [5] Matthew 4: 7.

est evidence within the reach of man. How should he do his work? Political methods were possible. The use of physical force was possible. Many methods which implied a lack of confidence in the highest spiritual ideals were possible. They promised sure and immediate results. Ambition reenforced the strength of their appeal. Could these not be taken and used? Would they not be exalted by the splendor of the end to be achieved? To spurn them, was it not to imperil the whole project? That is a temptation before which men and institutions have yielded. But Jesus had gained such strength through his decision, and its proclamation, and its confirmation, that he was able to see the subtle evil which lurked in this mighty test. Already had his ideal of his mission risen above that level upon which mere success and failure could measure it. Though great success should come to him by the use of the lower methods, to use them would be to fall down and worship a demon in the guise of an angel. The kingdoms of the earth and the glory of them were within his reach. But they were beneath him, and if to grasp them was to stoop, he would not. The

highest earthly mission was his. It must be fulfilled in the noblest and the purest ways. "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [1]

One stage of growth through decision now remained. It was the conjugation of the perfect tense of the verb, To do. Until a man can say "I have done," he cannot feel that decision has been followed through to its end. M. Madeleine, pacing his floor through the agony of a night, is not M. Madeleine until he appear in the morning before the court to disclose his identity. The act of doing is the coronation of the king, decision. It is the consummation of the whole process. Therefore we read: "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand." [2]

Along the pathway which leads through the "valley of decision" are we thus able to follow Jesus in the development of his personality. Through this crucial, splendid, triumphant period we can go with him. From the hilltops of youth's freedom from responsibility we

[1] Matthew 4: 10. [2] Matthew 4: 17.

trace his footsteps over to the higher summits of manhood's noble work. There we see him now entering upon that career to which decision has led him.

THE DEVELOPMENT OF JESUS BY EXPERIENCE

VI

THE DEVELOPMENT OF JESUS BY EXPERIENCE

"It is one thing to know by contemplation; it is quite another to know by experience. Fully equipped for his ministry of righteousness and love at the outset, Jesus yet learned himself while he taught others; learned decision by temptation, zeal by the contradiction of sinners, sympathy by contact with the miserable, obedience by suffering." [1] No man ever begins his life career with the advantage of experience. That is unthinkable. The very statement reveals a contradiction in terms. The young man with all his courage, education, will, consecration, must meet the world face to face. He must allow it in some ways to modify, as it inevitably will, his methods of work. Not that he is to be "fashioned according to this world." [2] Yet, while he is constantly being transformed by the renewing of

[1] Bruce, "The Humiliation of Christ."
[2] Romans 12:2.

his mind[1] he will not come out from the school of experience just as he went into it. That Jesus' life was a human life is sufficient proof that it was no exception to this universal law.

From beginning to end life puts itself under this great teacher, experience. Yet there are periods in which its discipline is most severe, its lessons most difficult, and its results most apparent. Such a period begins at the moment when a young man enters upon the actual work of life. Little does it matter how profound and how broad has been his education, life still has something to teach him. Such a period we discover in the life of Jesus from the time when he "came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand,"[2] and the time when "Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them."[3] During that period Jesus learned the tragic lesson of what the world had in store for one who had decided that "no man can serve two mas-

[1] Romans 12: 2. [2] Mark 1: 14, 15. [3] Mark 9: 2.

ters";[1] that "he that findeth his life shall lose it";[2] one who was so related to God's will that he could say: "Whosoever shall do the will of God, the same is my brother, and sister, and mother."[3] For after the transfiguration, a new note appears in the chord which made up that harmonious life, or, if not absolutely new, yet it is heard from that time with distinctness, and takes its place, as it had not before, in the total personality of Jesus. It was "as they were coming down from the mountain"[4] that Jesus said to his disciples: "How is it written of the Son of man, that he should suffer many things and be set at nought?"[5]

How does a young man begin his work? What method does he employ as he makes the first great plunge into the world's actual condition, to carry out his own purposes? He uses the methods of his own highest human ideal. At the beginning of Jesus' ministry, John the Baptist was the most conspicuous figure in the life of Israel. The work he was doing was of the sort which Jesus was about to engage in. Jesus considered him the great-

[1] Matthew 6: 24. [2] Matthew 10: 39. [3] Mark 3: 35.
[4] Mark 9: 9. [5] Mark 9: 12.

est of all the prophets. Indeed, a little later he said of him: "Among them that are born of women there hath not arisen a greater than John the Baptist." [1] His own ideal out of all the ages was the one which Jesus adopted. The method of the greatest man of all time up to his own was the method by which Jesus at the outset undertook to fulfil his own mighty conceptions of his work. The first public message of Jesus seems as if caught from the very lips of John. For John, preaching in the wilderness of Judea, had said: "Repent ye; for the kingdom of heaven is at hand." [2] And we go on to read: "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand." [3]

Experience, however, always opens the door into one's own best method. Jesus did not long follow even the highest of all his own human ideals. After the briefest possible period, Jesus entered by the new door which experience opened. He found his own best method. It was a development in personality through experience. The baptism with which he was to baptize was not to be of water, but

[1] Matthew 11: 11. [2] Matthew 3: 2. [3] Matthew 4: 17.

of the Holy Spirit,[1] and of self-sacrifice.[2] It was not for him to be a voice crying in the wilderness, but to go to the haunts of men[3] and attach them to himself through the deepest personal friendships. It was not for him to make men come down from all the "country of Judea, and all they of Jerusalem,"[4] but to go into the house where "Simon's wife's mother lay sick of a fever."[5] To touch life at its very heart, where the springs of its disease and sin could be purified, that was the method which was best for him.

The development of the personality of Jesus by experience reveals itself, as always, by the appearance of qualities in strongly contrasted and seemingly contradictory pairs.

Experience develops self-confidence at the same time that it develops humility. To gain the first without the second is to grow into a man of mere self-conceit. To gain the second without the first is to have that nature which shrinks back when the real contests of life are on. Jesus had his successes and his failures, as the world counts these. Experience with

[1] Mark 1:8. [2] Mark 10:38. [3] Mark 1:16.
[4] Mark 1:5. [5] Mark 1:29, 30.

one made him strong and self-confident. Experience with the other made him humble. He who began by submitting himself to be baptized of John,[1] soon found that when he went into a house in Capernaum, "all the city was gathered together at the door."[2] When he went forth again by the seaside, "all the multitude resorted unto him."[3] Such successes called out that self-confidence in which "he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons."[4] Meanwhile he was having his failures and discouragements. He yielded to the wish of the Gerasenes that he should depart from their country.[5] The people of Nazareth caused him to marvel at their unbelief, so that "he could there do no mighty work."[6] His disciples were not able to remain long on those high levels of thought where he habitually dwelt. Sometimes when they quite misinterpreted his words, he had to say, "Do ye not yet perceive, neither understand?"[7] In the midst of such experiences his humility came out clearly. For

[1] Mark 1:9. [2] Mark 1:33. [3] Mark 2:13.
[4] Mark 3:14, 15. [5] Luke 8:37. [6] Mark 6:5.
[7] Mark 8:17.

while he was doing his work with utmost self-confidence, he was also saying, "Learn of me, for I am meek and lowly in heart." [1]

Experience develops the sense of power at the same time that it reveals limitations. The passing years bring to every man the joy of undertaking with calm courage those tasks which once he approached with much fear and trembling. That is the consciousness of power. He who caught his first message from John the Baptist can be seen, after some months of contact with the world, walking upon the sea of Galilee,[2] commanding the storm to become calm,[3] and with serenity taking the hand of the daughter of Jaïrus and commanding that she arise.[4] Meanwhile the limitations under which he worked were becoming more clearly defined. Wide as were his sympathies and his hopes, he saw that not yet was his kingdom to be a universal kingdom. He must concentrate his efforts upon the few. For the sake of ultimate success, he must himself possess his soul in the patience of small things. So he gathered his little circle about him,[5] and

[1] Matthew 11 : 29. [2] Matthew 14: 25.
[3] Mark 4: 39. [4] Mark 5: 41. [5] Mark 3: 13.

even when he sent them out, he told them, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans." [1]

Experience develops a knowledge of the sinfulness of men at the same time that it deepens hope for the savableness of men. These two must grow together. The first alone leads to despair; the second alone, to shallow optimism. As Jesus probed to the heart of man, the terrible, stern reality appeared, that sin was strongly intrenched. Yet there appeared also the omnipotence of the forces of righteousness. He saw the final overthrow of sin's strongest citadel. When a man sick of the palsy was brought to him, he saw the secrets of the man's heart, reminding him that the antecedent of the sickness was sin.[2] Yet he confidently said to the man, "Arise, take up thy bed, and go unto thy house." [3] When he spoke of his Church, he recognized the tremendous seriousness of its task in the world, for the very gates of Hades were against it. Yet he calmly predicted that the gates of Hades should not prevail.[4] His experience with human na-

[1] Matthew 10: 5.
[2] Mark 2: 5.
[3] Mark 2: 11.
[4] Matthew 16: 18.

ture, while it admitted him into the deep darkness of human sin, yet taught him hope for man. "I beheld Satan fallen as lightning from heaven." [1]

The personality of Jesus, as it developed by experience, kept its perfect balance. When self-confidence was cast into one side, humility in equal measure was cast into the other. When the sense of power grew upon him, the knowledge of the limitations within which that power must reveal itself became apparent. When the fearful gravity of sin depressed him, hope was found sufficient to outweigh it.

Any discussion of the development of Jesus by experience must touch also upon his experience as a teacher. The truth always masters a man while he is in the process of imparting it to others. The intensity of conviction is strengthened by stating it. The majestic, mysterious fact that he was the Christ, the fact which had been made clear to him during the years of silence, became still more majestic and mysterious, as he found himself teaching those truths which the Christ must needs bring to men. With more and more confidence he put

[1] Luke 10: 18.

himself forward as the center of religion and of life. As the currents of the Gospels flow deeper, we hear him say, "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me."[1] The great truth of his relation to God and to men was strengthened as he taught it. Side by side with this grew also his humility, out of the deepening experience of which he was saying, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein,"[2] and again, "If any man would be first, he shall be last of all, and minister of all."[3] In all such teaching Jesus was giving himself. He was speaking out of that personality which was already so rich, and which was ever becoming richer as he gave it to others. In fullest measure Jesus through his experience was proving that truth which is sacred to every teacher and parent, that to be prodigal of truth is to be rich in truth, and to be prodigal in the giving of one's own experience and self is to be rich in experience and in personality.

[1] Matthew 11:27, 28. [2] Mark 10:15. [3] Mark 9:35.

THE DEVELOPMENT OF JESUS BY SACRIFICIAL LOVE

VII

THE DEVELOPMENT OF JESUS BY SACRIFICIAL LOVE

The development of personality is by epochs. There are great events back to which all subsequent experiences are dated. Evolutionists recognize "critical points" in the onward march of progress. Scientists recognize similar "critical points," as when, by the difference of only a single degree of temperature, water becomes steam. The development of a life is like the march of an army through a hostile region. There are long, level stretches of country, where little resistance is offered. The chief business of the army then is its own maintenance. At the end of such a march a fortified city is reached. A battle must be fought. Only after that struggle has been won, can the onward march be resumed. Such a battle is a turning-point in the whole campaign, for after the victory the army goes on with new courage and greater strength. So grows the personality of a man.

The transfiguration of Jesus was such an event. It was a turning-point. New meanings of life came into view from that summit. New truths came into prominence. After that event, the march of Jesus' life took its way toward the cross. Closely connected with the transfiguration was the new emphasis which Jesus placed upon the necessity of sacrifice. The end of his career was now clearly seen. That end was suffering and a tragic death. The life of Jesus after the transfiguration was spent under the shadow of the cross. There was a deeper note, not of somberness, but of seriousness. The event which was now so close upon him necessarily pervaded his thinking and his activity. Sometimes across the face of mountains which have been aglow under the noon sun, there come, as the afternoon advances, deep shadows of clouds. The whole range assumes a different aspect. Its face becomes more serious; its ravines look deeper and darker; its summits rise through the shadows in greater majesty. This, however, is only the prophecy of that superb sunset which is on earth and sky only when the sun has passed beneath the cloud fields. The clear

radiance of noon, and the deep shadows which succeeded, have both been pointing toward the perfect beauty of the departing day. Jesus' noonday was the transfiguration. During the months which followed, his career was shadowed by a great doom. Both were, however, the necessary preparations for that great event in which he was lifted up, when he became more radiant than in the transfiguration, and more imposing than in the shadow.

In close relation to the transfiguration, both immediately before and immediately after, came Jesus' clear announcement of his conviction that he must suffer. Matthew, Mark, and Luke alike realize this relation.[1] Just before the transfiguration, Mark tells us that "he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me." [2] Just after the same event Mark goes on to say that "as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son

[1] Matthew 16: 21; 17: 9; Mark 8: 31; 9: 9; Luke 9: 22, 44. [2] Mark 8: 34.

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of man should have risen again from the dead.'"[1]

No man can see the end of life from the beginning. To have eyes blind, or at best very dim, toward the future, is a part of the blessed fate of our humanity. But the past becomes our prophet. He who looks into the dark future through the eyes of this seer may often discern the forms of outcomes.

> "Often do the spirits
> Of great events stride on before the events,
> And in to-day already walks to-morrow."[2]

After the transfiguration, in whatever direction Jesus looked, the cross loomed up on his horizon. It became his settled conviction, — included long ago among the possibilities, but now settled, — that his mission must be fulfilled by suffering and death.

This conviction gave to his words to his disciple-friends a new note of pathos, tenderness, yearning, urgency, mystery. "For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.

[1] Mark 9: 9.
[2] Coleridge, "The Death of Wallenstein."

But they understood not the saying, and were afraid to ask him."[1] Very touching, very pathetic, very full of regret that his followers must be involved in his sacrifices, yet full of joy in the hope of the final outcome, is the answer of Jesus when "Peter began to say unto him, Lo, we have left all, and have followed thee."[2] The thought of the necessity of sacrifice had grown to such proportions that it touched all his teaching and gave an unearthly splendor and dignity to every invitation to come and follow him.[3] "Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."[4]

The conviction that he must suffer pervaded the thought of Jesus. It was much in his mind. He was constantly making reference to it, as one always does to the thought which is supreme. He was interpreting the fact into his own life and the life of the world. Not that he was struggling with it as if to forget

[1] Mark 9: 31, 32.
[2] Mark 10: 28-31.
[3] Luke 14: 26, 27.
[4] Matthew 16: 24, 25.

it. On the other hand, he opened his mind to it; he let it come in freely; he let it dominate and possess him. His teaching was the same, but it was irradiated by that indescribable light of beauty and tenderness which glorifies a human heart when it gives itself up to a great sacrificial purpose. He read the profound, universal meaning of sacrifice. "Every one," he said, "shall be salted with fire." [1] He told the story of his own pathetic life in the form of a parable, the climax of which led him up to say, "But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard." [2] When, as he was in the house of Simon the leper in Bethany, there came "a woman having an alabaster cruse of ointment" [3] very costly, which she poured over his head, he revealed very clearly what he had been thinking about, what had been uppermost in his mind, when he said: "She hath anointed my body aforehand for the burying." [3]

One flash from the light of history gives us

[1] Mark 9: 49. [2] Mark 12: 7, 8. [3] Mark 14: 3, 8.

a very clear view of the personality of Jesus at this period, and how the thought of sacrifice had grown with him till it occupied his mind and transformed his life. What a picture the simple words of the history present: "And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid"![1] What was there in the personality of Jesus on that occasion to produce such results? Why should that figure, as it went on before them across the paths of the hills, affect them so strangely? His thought was on his approaching sacrifice, its necessity, its meaning, its outcome. That thought possessed him; it transported him; it changed him; it made him awesome, mysterious, wonderful. All this is contained in the next words: "And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall

[1] Mark 10: 32.

spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again." [1]

At no other period in the life of Jesus do we see the sturdy grandeur of his character as we see it at the time when all the motives of his life were touched by the dominant thought of the necessity of sacrifice. The decisions of his early manhood, the purpose which had been strengthened by temptation, the enthusiasms of service, the methods made richer by experience — all these become more splendid when we realize that Jesus accepted all the results to which they led without flinching. There is a majesty of tenderness, and a grandeur of yearning love, in the outcome of those events, the result of which was that "he stedfastly set his face to go to Jerusalem." [2]

While it is true that "the heart becomes heroic by the might of passion" such as his, we must also notice the deep pathos of yearning love which was upon Jesus during this later period. At such a time there is something in the close contact of childhood which brings profound joy. So Jesus could not be satisfied

[1] Mark 10: 32-34. [2] Luke 9: 51.

simply to take a little child "and set him in the midst of them";[1] he must take him "in his arms"[2] when he said to them, "Whosoever shall receive one of such little children in my name, receiveth me."[3]

By the evidence of a chastened joy does this yearning love become apparent. This was the joy which he saw set before him after he had endured the cross.[4] The prediction of his suffering was sweetened and sanctified by the thought that "when he is killed, after three days he shall rise again,"[5] and that in him was to be fulfilled the ancient prophecy that "the stone which the builders rejected, the same was made the head of the corner."[6]

By the evidence of a deepening inward peace does this yearning love become apparent. This peaceful confidence he tried to transfer to the disciples. "When ye shall hear of wars and rumours of wars," he said, "be not troubled";[7] "Ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved."[8] What profound tranquillity must have reigned in the deep places of that

[1] Mark 9: 36. [2] Mark 9: 36; 10: 16. [3] Mark 9: 37.
[4] Hebrews 12: 2. [5] Mark 9: 31. [6] Mark 12: 10.
[7] Mark 13: 7. [8] Mark 13: 13.

nature upon the surface of which was just then beating the fiercest of all storms, that he could say, "Verily, I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God"![1]

By his deep desire to let his life and approaching death "lie lovingly over all the faults and rough places of the human heart, as the snow from heaven does over the hard, and black, and broken mountain rocks,"[2] does this yearning love become apparent, inspiring him to state his mission thus: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."[3]

This growing certainty that the end was sacrifice, and that the end was near; this deepening of all motives through sacrificial love, made necessary a new emphasis upon himself in the teaching of the later period. The time was at hand; the work must be done; the mission of the Christ must be fulfilled before the tragic end should close down upon him. "How am I straitened till it be accomplished!"[4]

[1] Mark 14: 25. [2] Ruskin, "Modern Painters."
[3] Mark 10: 45. [4] Luke 12: 50.

No reserve on his part was now possible. He must face all issues immediately. With all tranquillity and assurance therefore he came forward. To receive a child in his name was to receive him, and to receive him was not to receive him, but the one who sent him.[1] He identified himself with the one, the beloved son, who at last was sent with the hope, "They will reverence my son."[2] He promised that he would be in the midst, where two or three were gathered in his name.[3] He had no caution now for blind men who cried out, "Lord, have mercy on us, thou son of David."[4] He accepted the title of Messiah also when he rode into Jerusalem.[5] He thrust himself forward as the one to whom the Messiah's mission had been given, when he drove the traders from the temple.[6] He fearlessly denounced scribes and Pharisees.[7] Toward the last he said to his disciples, "This is my body. . . . This is my blood of the covenant, which is shed for many."[8] The urgency of a great love was upon him. The end was approaching speedily.

This period of sacrificial love brought with

[1] Mark 9: 37. [2] Mark 12: 6. [3] Matthew 18: 20.
[4] Matthew 20: 31. [5] Matthew 21: 9. [6] Mark 11: 15-17.
[7] Matthew 23: 13 ff. [8] Mark 14: 22, 24.

it a new problem, with its own special temptation. If he was so soon to suffer; if his hopes were to end in apparent defeat; if his work was to be so incomplete; could it be true that he was the Christ? Had he not been mistaken in his early conviction? This temptation presented itself in close relation to his first clear announcement of his suffering. It came in the form of Peter's suggestion, when "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee."[1] If he were in fact the Christ, how could these things be true? But he found that the two were reconcilable. In fact, in spite of all the misconceptions of the Messiah which were about him, he could see that the deeper meaning of prophecy pointed to the very thing which was now imposed upon him. The Christ must suffer. He saw that it was "written of the Son of man, that he should suffer many things and be set at nought."[2] That interpretation of history and of prophecy became to him the only possible interpretation. It led him to such a statement as that which he made at the last supper: "The Son of man goeth,

[1] Matthew 16: 22. [2] Mark 9: 12.

even as it is written of him."[1] Like the earlier temptations, this later temptation, insidious, subtle, urgent, was met and overcome by his profound consecration to the will of his Father. Love was the great interpreter, explaining the need of sacrifice.

This period of the development of Jesus' personality by sacrificial love is the final period; for when we follow it to the end, we are brought to the supreme act of loving sacrifice which closed his life.

[1] Mark 14: 21.

THE DEVELOPMENT OF JESUS
THE GOAL

VIII

THE DEVELOPMENT OF JESUS THE GOAL

We pass now to consider the goal of Jesus' development; the ideal toward which he strove and which at last he reached. This was the resurrection life. We shall look at it from only one point of view, and that the point of view which the Gospels assume. From that point of view it appeared the necessary and only possible outcome of Jesus' life. It was the thing to which he looked forward. It was the object which he was reaching out for. It was something which he believed that he could win. His thought had been reflected in the lines:

> "Life is real! Life is earnest!
> And the grave is not its goal."[1]

If the physical life could absolutely be mastered; if all its temptations could be overcome, and its ambitions subordinated by obedience to the will of God, the life of the spirit would

[1] Longfellow, "A Psalm of Life."

assert itself, becoming grandly victorious over all limitations. This thought was behind his teaching when he said, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."[1] This thought helped to form and confirm in him that hope which he so many times expressed in connection with the prediction of his suffering. If he was to suffer, he was also to rise again.[2] What was to be the logical outcome of his sinless life? What was to be the inevitable result of the growth of his personality? What is the condition to which developing personality attains? If it is true that "Man partly is, and wholly hopes to be,"[3] upon what can that hope fix itself? When, at the end of his progress, man has come wholly to be, what has he achieved? The Gospels answer that question by the simple story of the resurrection life of Jesus. In other words, they answer it by saying that the goal of the development of human personality is the supremacy of the spiritual nature and its assertion over all physical conditions and limitations.

[1] Matthew 10: 39. [2] Mark 8: 31; 9: 9; 9: 31; 10: 34.
[3] Browning, "A Death in the Desert."

We have traced the development of Jesus through the overlapping periods of acquisition, of decision, of experience, and of sacrificial love. The majesty of the spiritual element has been clear throughout. Yet, as we have seen it marching on to its ultimate, absolute triumph over all physical elements, its growing dominance has been apparent. At his baptism, "he saw the heavens rent asunder, and the Spirit as a dove descending upon him." [1] He became so different from other men through the loftiness of his thought, that not long after the beginning of his ministry "his friends [or relatives] . . . went out to lay hold on him: for they said, He is beside himself." [2] On the mount, at his transfiguration, the life of the spirit so asserted itself that "his face did shine as the sun, and his garments became white as the light." [3] Toward the end, as "they were in the way, going up to Jerusalem, and Jesus was going before them," [4] while he was contemplating the facts which lay before him, how he must suffer and be put to death, and rise again on the third day, those who looked at

[1] Mark 1: 10.
[2] Mark 3: 21.
[3] Matthew 17: 2.
[4] Mark 10: 32.

him were amazed, "and they that followed were afraid." [1] There followed the great experiences of Gethsemane and the cross, and then, at last, the goal of human development was reached. The life of the spirit became supreme. It asserted itself over all physical limitations. By that supremacy and that freedom, it was proved, that "Hope could never hope too much." [2] Personality, having come to its highest in Jesus, had demonstrated its majestic power. It was superior to space: "He is not here; for he is risen, even as he said." [3] It was superior to time: "Lo, I am with you alway, even unto the end of the world." [4]

The Gospels represent the soul's victory over death as the inevitable outcome of the life of Jesus. The development of his personality could have no other goal, nor could it fail to reach this.

The Gospels do not disguise the fact that this assertion of the supremacy of life was an utter surprise to the followers of Jesus. But this was because they had not understood his teaching nor comprehended the significance of

[1] Mark 10: 32. [2] Tennyson, "In Memoriam."
[3] Matthew 28: 6. [4] Matthew 28: 20.

his personality. Without hope, except that of being able to perform a sad rite, "'when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb." [1] So absolutely unprepared were they, that when the news first broke upon them, "they were amazed," [2] and when the full meaning of it became clear, "they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid." [3] So hopeless also were the disciples that when these frightened, trembling women came to them, and "told these things," [4] "these words appeared in their sight as idle talk; and they disbelieved them." [4]

The Gospels themselves, however, assume a very different attitude toward this great event which they record. It was not fearsome. It was not amazing. It was not even surprising. It was inevitable. The life of Jesus was a cause which made such a result necessary. The

[1] Mark 16: 1, 2.
[2] Mark 16: 5.
[3] Mark 16: 8.
[4] Luke 24: 10, 11.

personality of Jesus was a premise which made such a conclusion certain. It was the end of development; it was the attainment of the goal. The astonishment of the women received its kindly rebuke; for the first word which was spoken to them was, "Be not amazed."[1] One Gospel puts that kindly rebuke into the form of a reminder that this was the very outcome which Jesus had taught them to expect: "He is not here; for he is risen, even as he said."[2] Another Gospel puts it into the form of a more complete recollection of what Jesus had taught them to look forward to.[3] When Jesus talked with the two men who were on their way to Emmaus, his words were all directed toward making them see that what had come to pass was a necessary outcome; for "he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself."[4]

[1] Mark 16: 6. [2] Matthew 28: 6.
[3] Luke 24: 6, 7. [4] Luke 24: 25-27.

On another occasion, when he met the disciples, the Gospels tell us, "he said unto them, These are my words which I spake unto you, while I was yet with you," [1] and again, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day." [2] The continuity of the life of Jesus through the great experiences of Gethsemane, of Calvary, and of the tomb, is the truth upon which the Gospels build. It is fundamental in their conception of him about whom they speak. The resurrection life of Jesus was the goal of his development. It was the logical result of his career. It was the final assertion of his personality over all physical conditions and limitations. The hope he had cherished from the first, he had realized. The goal for which he had striven, he had reached.

[1] Luke 24: 44. [2] Luke 24: 46.

JESUS AND THE PASSER-BY

IX

JESUS AND THE PASSER-BY

Every strong personality makes its impression upon the world. It creates a stir. It becomes the center of discussions. There are those who are repelled from it; there are those who are drawn toward it. It is impossible for it to isolate itself. It is a part of its very essence to attract attention. It is by its nature related to society. When any great personality appears in the community, its effect is so definite that differences of opinion about it part friendships, break up long existing relationships, and even enter the home to divide it into factions. It never brings peace, but a sword. It sets a man at variance against his father, and the daughter against her mother, and a man's foes become they of his own household.[1] It has a certain strange aggressiveness. You cannot avoid the issues which its presence raises. Its influence insinuates itself into thought and affection. Its presence

[1] Matthew 10: 35, 36.

becomes the judge of all within that circle of which it is the center, through the fact that they draw nearer to it or are repelled from it.

The personality of Jesus produced all these effects. As soon as he appeared among men it became impossible for him to remain unknown. He created a stir; he was talked about; his reputation began to spread. Men were not agreed in their conclusions about him, but wherever he went, he became the center of attention and interest. It was not from deliberate choice on his part that he "came not to send peace, but a sword";[1] it was a necessity which resided in his personality. It was by no artificial exaltation nor arbitrary decision that he became the judge of men;[2] he could not be what he was, and be less. For wherever he appeared, the lines were quickly drawn among men, according to their opinions about him. People talked about him so much; they were so interested in him, for reasons of like or dislike, that the story of his ministry had hardly begun, when we are told that "the report of him went out straightway everywhere into all the region of Galilee round about."[3]

[1] Matthew 10: 34. [2] Matthew 25: 31-40. [3] Mark 1: 28.

The friends of those whom he helped found him so engaging their thought and interest that they sent the fame of him into all that land.[1] The thoughts of those whom he helped were so filled and controlled by gratitude that they could not refrain from spreading abroad his fame, even though commanded, "See that no man know it."[2] Concealment was impossible. There are thoughts which are so commanding that they overrule all effort to restrain them.

After Jesus had visited the village of Nain, and had given the people there a chance to measure the power of his personality, his reputation became so great that it crystallized about the saying, "A great prophet is arisen among us."[3] In this form the "report went forth concerning him in the whole of Judæa, and all the region round about."[3] He was talked about not only among the common people, but also in the homes and the palaces of the great. This went so far and so high that "Herod the tetrarch heard of all that was done,"[4] and was perplexed in his attempt to account for it.

[1] Matthew 9: 26. [2] Matthew 9: 30, 31.
[3] Luke 7: 16, 17. [4] Luke 9: 7.

The reputation of Jesus extended not only to the great, but also to the distant. For when he secretly took his journey into "the borders of Tyre and Sidon,"[1] where he entered into a house, wishing no man to know it, he found that "he could not be hid."[1] His reputation had gone on before him. For "straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet."[1] His name was taken up by the exorcists of the day as the strongest power which they could use to cure the demonized.[2] About the time of the transfiguration, his fame had so formulated itself that Jesus wished to know what his disciples had heard people say about him, for he asked them, saying, "Who do men say that I am?"[3]

Such a question could not be answered in a single word, for the judgments which men formed upon the reputation of Jesus depended upon the character and attitude of the men themselves. There were those who looked upon him from the point of view of the critic. That was their attitude because his teaching and his manner were in direct opposition to

[1] Mark 7: 24, 25. [2] Mark 9: 38. [3] Mark 8: 27.

their personal interests. It was their duty, as they viewed it, to preserve the existing order of things. The effect of Jesus' presence was to give a shock to that existing order. Such men were repelled by this majestic personality. They were put at once on the defensive. When they heard him speak of the forgiveness of sins to a man sick of the palsy who had been brought to him, they began to say to one another, "Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?" [1] Under similar circumstances at another time, the Pharisees reached the same conclusion.[2] Being slaves of the positions which they held, instead of masters of them, "they scoffed at him" [3] when he undertook to purify religion and make it disinterested. As Jesus went calmly on in his work, letting the power of his personality be felt, the opposition to him from such men became bitter. They found in him a master among men. They must either master him or be mastered by him. Therefore "they sought to lay hold on him." [4] For a time they were defeated in their pur-

[1] Mark 2: 6, 7. [2] Luke 7: 49.
[3] Luke 16: 14. [4] Mark 12: 12.

pose by Jesus' popularity; but at last they succeeded in ridding the world of such a man. When they tried to explain to themselves that power, the existence of which they could not deny, they said, "He hath Beelzebub."[1] This was the impression which Jesus made upon some of those who passed by; some of those who saw him, heard him, recognized the power which he exercised and came under the influence of his personality.

Differences of opinion great personalities are certain to create. There were many who did not agree with these guardians of the established order. There were many of those who never came very near him, who saw him from the distance, who observed him casually, whose verdict was quite the opposite. For we are thinking now only of those who were on the farthest circumference of his influence. When Jesus inquired of the disciples what the opinions of men about him were, they brought together the verdicts which they had heard. Some supposed that John the Baptist, the greatest figure in the memory of the generation, had come back to them.[2] Some had decided

[1] Mark 3: 22. [2] Mark 8: 28.

that Elijah, who was to return to usher in the perfect age, had appeared.[1] Those who did not rank him so high, believed at least that he was "one of the prophets."[1] In one of the scribes the intellectual force and vigor and insight of Jesus had called forth respect, for we read that he "came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?"[2] That respect was justified, for after Jesus had answered "no man durst ask him any question."[3]

That centurion whose fearful duty it was to be near during the crucifixion, could not withhold his word of wonder and admiration.[4] The impression which the reputation of Jesus had made upon the wife of Pilate was such that when her husband was about to assume the responsibility of a verdict upon Jesus, she sent him the message, "Have thou nothing to do with that righteous man."[5] Herod, himself, in his palace, when he heard the reports of Jesus' work, was forced to speak out that decision which his conscience dictated: "John the

[1] Mark 8: 28. [2] Mark 12: 28. [3] Mark 12: 34.
[4] Mark 15: 39. [5] Matthew 27: 19.

Baptist is risen from the dead, and therefore do these powers work in him."[1] Such conclusions were more unprejudiced than those reached by scribes and Pharisees.

The confidence which the sick and the friends of the sick had in the power of his presence, his touch, his will, is a strong and consistent witness to the sort of reputation which Jesus made. Through the Gospel of Mark there moves a living procession of those who came to him to be healed of their diseases. When the presence of Jesus was made known in village or town, it was the signal for the coming out of the afflicted. The reputation which had preceded him created unbounded confidence. Not long after the beginning of his ministry, when he was in Capernaum, "at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons."[2] When there came to him a leper, the "if" in the man's petition implied no lack of confidence in Jesus' ability, but rather a question whether Jesus would be interested enough in him to put forth that ability: "If thou wilt, thou canst make me

[1] Mark 6: 14. [2] Mark 1: 32.

clean."[1] The insane people, of whom there were so many, recognized the sovereignty of his presence and his authority, and had sufficient reason left to conclude that only the Messiah could exercise such power. Hence we are told that "the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God."[2]

This confidence which the personality of Jesus everywhere inspired found its highest expression in "one of the rulers of the synagogue, Jaïrus by name."[3] There was no "if" nor "yet" in his request. His confidence in Jesus' willingness had kept pace with his confidence in Jesus' ability: "My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole and live."[3] This conviction, which had been forming in the minds of the people among whom he moved, sometimes expressed itself in ways quite superstitious. The power of Jesus' personality became confused with magic. Even such an error involved the same fundamental confidence, and was worthy of reward. A woman "having heard the

[1] Mark 1: 40. [2] Mark 3: 11. [3] Mark 5: 22, 23.

things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be made whole." [1] This wonderful record of the unbounded confidence which the personality of Jesus had created among those who passed by, is summed up in the brief history of his experience in the land of Gennesaret: "Straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment." [2]

The populace, when free from the influence of the scribes and Pharisees, received Jesus with the utmost enthusiasm. They recognized in him a man of marvelous influence, of unexampled power, of rich, attractive personality. He won them. When he was with them, he held their hearts. It is true that the mob in Jerusalem cried out in favor of his crucifixion. But when the people allowed themselves to

[1] Mark 5: 27, 28. [2] Mark 6: 54-56.

come under his authority, he mastered them. His popularity was so great that on one occasion the house in which he was could not contain the people, and there was a crowd about the door.[1] The multitude followed him to the seaside,[2] and sometimes far into the country.[3] At times the multitude even took his side against his adversaries, and rejoiced in his victories.[4] He created so much interest that when he appeared in the synagogue to speak, the eyes of all were fastened on him.[5] And when he had finished speaking, so great was the effect of his presence and words, that in their astonishment people asked one another, "Whence hath this man these things?"[6] The conclusions which were drawn are evident from the fame which went out. It was commonly reported, "A great prophet is arisen."[7] Some men were more definite, and decided, as has been noted, that he was John the Baptist, or even Elijah.[8]

The personality of Jesus evidently made a great impression on the passer-by. Even those who viewed him from a distance and came in

[1] Mark 2: 2. [2] Mark 2: 13. [3] Mark 6: 32, 33.
[4] Luke 13: 17. [5] Luke 4: 20. [6] Mark 6: 2.
[7] Luke 7: 16, 17. [8] Mark 8: 28.

contact with him only incidentally, felt the strange, subtle, indefinable power of his presence. They could not pass him by without notice and comment. Wherever he went, attention was fixed upon him.

JESUS WITH NATURE

X

JESUS WITH NATURE

Nature has always been like an older sister to the great religious leaders of the world. She is man's friend and companion when man is at his best. Those who, with receptive souls,

> "Go forth, under the open sky, and list
> To Nature's teachings,"[1]

always hear her inarticulate but living language. She is a stern prophetess to the man who goes astray. She is a witness to the reality of God's help to the man who is discouraged, speaking in terms of an unconquerable hope. She has sympathy in sorrow and defeat for one who reads her heart.

The Gospels are full of evidence of the dependence which Jesus put upon nature. They tell the story of a man who had read nature with close observation; who found communion with God in contact with nature; to whose soul the solitudes were resonant with voices; whose

[1] Bryant, "Thanatopsis."

mind, when in search for illustration of great truth, went by instinct first to nature. If manhood is a growth from roots which have struck deep in childhood, the early years of Jesus must have been spent much in the presence of nature, and in the sympathetic interpretation of its meanings. Those treasures of illustration which he brought forth so freely in his teaching ministry could have been laid up only as he read his Father's book of nature as eagerly, intelligently, and appreciatively as he read his book of revelation. When the staleness and burden of life in street and house became too heavy, he went forth to worship in God's own original temple.

The Gospels present this relation between Jesus and nature in two aspects. The first is the ministry of nature to Jesus. The second is the mastery of Jesus over nature. The ministry of nature to Jesus is evident in every crisis of his life. At the baptism it came in the form of a heaven rent asunder.[1] In the temptation it expressed itself as the coming of angel presences.[2] In the transfiguration it was the enshrouding cloud, articulate with the voices of

[1] Mark 1: 10. [2] Mark 1: 13.

the great.[1] In Gethsemane it was the garden,[2] where

> "The little gray leaves were kind to Him:
> The thorn-tree had a mind to Him,
> When into the woods He came."[3]

One who feels such support from nature in great crises, must know her well in the commonplaces. She presented to Jesus one great law, the law of sympathy which spoke of the eternal helpfulness of God. So that everywhere,

> "The same stared in the white humid faces upturned by the flowers,
> The same worked in the heart of the cedar and moved the vine-bowers:
> And the little brooks witnessing murmured, persistent and low,
> With their obstinate, all but hushed voices — 'E'en so, it is so!'"[4]

The mastery of Jesus over nature appears not only in his complete understanding of all phases of nature, but also in the command which he exercised when he calmed the storm upon the Sea of Galilee,[5] or walked upon its waters,[6] or made the fig-tree to wither away.[7]

[1] Mark 9: 4, 7. [2] Mark 14: 26.
[3] Lanier, "A Ballad of Trees and the Master."
[4] Browning, "Saul." [5] Mark 4: 39.
[6] Mark 6: 48. [7] Mark 11: 14, 20.

These two aspects of the relation of Jesus to nature constantly interplay throughout the incidents which the Gospels relate.

Jesus' thoughts were frequently reverting to those pastoral scenes with which he had become familiar in his youth, or turning to those which surrounded him when he was teaching. He had watched the sower as he "went forth to sow," [1] and had followed him while he "sowed good seed in his field," [2] and had seen how the seed fell in many kinds of soil.[1] He had noticed how "the ground of a certain rich man brought forth plentifully," [3] and how in another field, through the work of an enemy, "when the blade sprang up, and brought forth fruit, then appeared the tares also." [2] He had seen the years of the plenteous harvest, when "the labourers are few," [4] and when the householder "went out early in the morning to hire labourers." [5] He had seen the results of planting a vineyard, and setting a hedge about it, and digging a pit for the winepress, and building a tower, and letting "it out to husbandmen." [6]

[1] Mark 4: 3-8. [2] Matthew 13: 24-28. [3] Luke 12: 16.
[4] Matthew 9: 37. [5] Matthew 20: 1. [6] Mark 12: 1-9.

Jesus had felt the urgent necessity which was upon a man who had one sheep, and could argue that "if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" [1] The value of that one sheep he knew to be such, that though "any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?" [2] He knew so well the process by which "the shepherd separateth the sheep from the goats" that it became the basis of his thought of the great separation which shall take place "when the Son of man shall come in his glory." [3] The protecting power of his personality he would have spread over his people, as "a hen gathereth her chickens under her wings." [4] The strong attractions [5] which drew men toward the pastoral life he knew, as also the difficulties [6] which faced the man of the fields. And one of the tenderest and most hopeful and yearning words which have ever come to human ears rose out of the memory which Jesus had of his contact with nature in

[1] Matthew 12: 11. [2] Matthew 18: 12.
[3] Matthew 25: 31, 32. [4] Matthew 23: 37. [5] Luke 14: 19.
[6] Luke 14: 5.

the fields: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you." [1]

This great seer of nature, of whom Saint Francis is worthy to be called only the younger brother, delighted through the passing season to watch "the blade, then the ear, then the full corn in the ear": [2] to stop by that which had become "greater than all the herbs," [3] under which the birds of the heaven could lodge, and to consider how it had come forth from "a grain of mustard seed." [3] And as he passed by the fields at the closing of the seasons, his thought became more serious when he paused to see men "gather up first the tares, and bind them in bundles to burn them." [4]

Trees have always exercised a wonderful power over men, and have taught lessons of inestimable value. One lover of the trees has believed that

> "One impulse from a vernal wood
> May teach you more of man,
> Of moral evil and of good,
> Than all the sages can." [5]

[1] Matthew 11: 28, 29. [2] Mark 4: 28.
[3] Mark 4: 31, 32. [4] Matthew 13: 30.
[5] Wordsworth, "The Tables Turned."

The charm and meaning of the trees did not escape the notice of Jesus. He read and interpreted their lessons. The patience of God was seen in the care which was given to the fig-tree which for three years had borne no fruit.[1] The fig-tree's parable was read in the tender branch and the putting forth of its leaves.[2] The fate of the tree which brought not forth good fruit was to be cast away with the thorns and thistles.[3] But the good tree is known by its good fruit. When the final great trial was on him, he went out under the trees to seek his God, and to submit his will. It was "a place called Gethsemane" [4] on "the mount of Olives." [5]

Jesus turned from the trees to notice also the flowers, and to read the splendid meaning of their beauty. Never have flowers been better loved or described. Never has human eye seen the flowers with more loving attention and appreciation than by him who said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not

[1] Luke 13: 6-9. [2] Matthew 24: 32. [3] Matthew 7: 19.
[4] Matthew 26: 36. [5] Luke 22: 39.

arrayed like one of these." [1] This is what Carlyle truly calls, "A glance into the deepest deep of Beauty." [2] Nor could such a seer pass over the lessons taught by the very "grass of the field," [3] and the "reed shaken with the wind." [4]

The moving things of the earth were also living symbols. They spoke to him messages which he in turn interpreted to men. The birds and animals were themselves parables. After his return from the wilderness, where "he was with the wild beasts," [5] he opened these parables to be read of all men. God's interest in the smallest and man's indifference to the greatest made the abysmal contrast which he discovered. "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" [6] Not even one of those two sparrows which are sold for a farthing "shall fall on the ground without your Father." [7] But while "the foxes have holes, and the birds of the heaven have nests, the Son of man hath not where to lay his head." [8]

[1] Matthew 6: 28, 29. [2] Carlyle, "The Hero as Poet."
[3] Matthew 6: 30. [4] Matthew 11: 7. [5] Mark 1: 13.
[6] Matthew 6: 26. [7] Matthew 10: 29. [8] Matthew 8: 20.

We turn to what we call the grander aspects of nature, and we find that they exercised the power of their awe and inspiration over Jesus. He yielded himself to the leadership of their majestic authority, which pointed him on to God. He was sometimes among the mountains with the multitudes, healing[1] or teaching.[2] It was in such a place that he made the choice from all his followers of those who were to be his immediate disciples.[3] Sometimes he went among the mountains to be alone for prayer.[4] And once at least that sun which at its setting saw him there, found him again at its rising still worshiping in the same temple.[5] It was to a "high mountain"[6] where he could be among the clouds, that he took his disciples for that disclosure of his soul which the Gospels call a "transfiguration."[6]

Upon the ever-changing phases of river and lake Jesus often looked. He saw them in their passionate moods tossed into fury, and in their peaceful moods reflecting heaven. When the time for his appearing was at hand, he "came from Nazareth of Galilee, and was baptized of

[1] Matthew 15: 29, 30. [2] Matthew 5: 1. [3] Mark 3: 13, 14.
[4] Matthew 14: 23. [5] Luke 6: 12. [6] Mark 9: 2.

John in the Jordan." [1] He often walked by the lake side. It was there that he saw Simon and Andrew and James and John, whom he called to follow him.[2] He sometimes chose such a place wherein to teach the multitude.[3] When of an early morning he found his disciples fishing vainly in the shallows, he commanded them to "put out into the deep." [4] The lesson of the result could not be lost, for he asked them to observe that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." [5]

The marvelous effect of the personality of Jesus upon his disciples comes out very clearly in his mastery over nature upon the sea. For about the fourth watch of a stormy night, when they were toiling, and distressed in the rowing, he came to them, "walking on the sea." [6] His word was only a word of personal encouragement. It drew their attention from themselves to him. It reminded them of his fearlessness. "Be of good cheer: it is I; be not afraid." [6] The effect was such that "they were sore amazed." [6] At another time he was with them

[1] Mark 1: 9. [2] Mark 1: 16-20. [3] Mark 4: 1.
[4] Luke 5: 4. [5] Matthew 13: 47. [6] Mark 6: 48-52.

in the boat, and when he rebuked the wind, "there was a great calm."[1] His word, his mastery, called attention to his personality, and the disciples said "one to another, Who then is this?"[1]

The sky, and the clouds made of that "divine marble which no tool can pollute nor ruin undermine,"[2] spoke to him in the language of the Infinite. The lightning was the symbol of that gleam which should be sent from pole to pole in the day of the Son of man,[3] or it was the prophecy of the final destruction of evil.[4] The red glow of the day's morning or of the day's evening was used to paint a picture whose colors should never fade.[5] The rising cloud of the west and the blowing of the south wind were models which he carved into the forms of the everlasting rock of truth.[6] He saw the goodness of God to all men in every rising of the sun and every shower.[7] When he went down into the water of Jordan to be baptized, he looked up to a heaven which to him was "rent asunder,"[8] and when he was transfig-

[1] Mark 4: 39-41. [2] Ruskin, "The Queen of the Air."
[3] Luke 17: 24. [4] Luke 10: 18. [5] Matthew 16: 2, 3.
[6] Luke 12: 54, 55. [7] Matthew 5: 45. [8] Mark 1: 10.

ured before his disciples, "there came a cloud overshadowing them." [1]

To Jesus nature was the shadow of a great reality, and that reality was God. Nature was articulate, and the voice which spoke through it was the voice of God. In nature's companionship he was reminded that God was Father, and that he was a "beloved Son."[1] No man has ever read nature so truly and so profoundly.

[1] Mark 9: 7.

THE ELOQUENCE OF JESUS

XI

THE ELOQUENCE OF JESUS

After Jesus had finished speaking in the synagogue at Nazareth, the people were astonished, and said, "Whence hath this man this wisdom?"[1] The words of Jesus fitted the meaning of his message. There was sometimes the music of the harp. There was sometimes the voice of thunder. There were always beauty and power in his utterance. There were bursts of eloquence which pass beyond all oratory or poetry. For eloquence is never in a mere combination of fine words. It is never in that flow of language which is "full of sound and fury, signifying nothing." Its essentials are purity of thought, sincerity of purpose, and simplicity of speech. Where these are there must be eloquence, as surely as the crystal spring must break out from the hillside beneath which the currents of living water are flowing.

Much of the best and highest utterance of great teachers has come forth from the love of

[1] Matthew 13: 54.

nature. The eloquence of Jesus was the eloquence of a child of nature. That soul which saw the essential beauty of the world, broke forth in utterance which was made beautiful by the source from which it came. It is difficult to illustrate this natural eloquence of Jesus without extended quotation. We shall therefore be obliged to notice only some occasions upon which it showed itself. There are parts of the Sermon on the Mount which for beauty of expression and perfect adjustment of word to thought cannot be surpassed. When he called attention to "the birds of the heaven" [1] which sow not, nor reap, nor gather into barns; or to "the lilies of the field," [2] which toil not, nor spin; or when he warned his hearers to be like "a wise man, which built his house upon the rock," [3] he was speaking in the terms of a music which possessed his soul. That utterance about the "two sparrows sold for a farthing," [4] and that other about the sower who "went forth to sow," [5] are like sketches by a master painter who uses only the colors which his mind has distilled from earth and sky. The eulogy

[1] Matthew 6: 26. [2] Matthew 6: 28. [3] Matthew 7: 24.
[4] Matthew 10: 29. [5] Mark 4: 3.

which Jesus pronounced upon John the Baptist[1] has the breath of nature's life and the beauty of nature's own touch about it.

The eloquence of Jesus was also of the sort that springs from a profound experience. Its beauty was not merely upon the surface. It was the reflection of the splendid realities which were deep in his soul. The existence of the spiritual world was his great certainty. He saw it; he knew it. The material world was but a shadow of this other. The value of the material thing, when set over against the value of the spiritual reality, was nothing. For the sake of attaining that spiritual world he had made many sacrifices. Self-denial was no imaginary thing to him. Yet the true joy of life, according to his own personal solution of its problems, came to him who made the sacrifices, while the woes were upon those who were not able to penetrate to the weightier matters of "judgment, and mercy, and faith."[2] Out of this profound experience his words came forth with a beauty and power which the truth when touched and kindled by experience always has. What rugged grandeur of eloquence in these

[1] Matthew 11: 7-11. [2] Matthew 23: 23.

words: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" [1] What reflections from a pure soul's experience in that series of sayings from which this is only a sentence: "If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire"! [2] What beauty of utterance, expressive of a perfect beauty of experience, is here: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," [3] or in those words which he introduced by saying, "Lay not up for yourselves treasures upon the earth." [4]

The eloquence of Jesus was the eloquence

[1] Mark 8: 34-37. [2] Mark 9: 43.
[3] Matthew 7: 7, 8. [4] Matthew 6: 19.

of pure love and deep sympathy. These always speak "with the tongues of men and of angels." [1] Their utterance is always eloquent. That tenderness toward children which expressed itself in deeds, when "he took them in his arms, and blessed them, laying his hands upon them," [2] could not be other than musical when it expressed itself in words: "Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God." [2] That was a wonderful burst of eloquence which was called forth when, as he was teaching, his mother and his brethren came to call him. Then he turned to those who sat about him and said, "Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother." [3] Such splendid, thrilling words fill our Gospels, from their account of the beginning of his preaching and teaching to that time when, near the end of Jesus' ministry, we read those stately, eloquent sentences: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick,

[1] 1 Corinthians 13: 1. [2] Mark 10: 14, 16. [3] Mark 3: 34, 35.

and ye visited me: I was in prison, and ye came unto me." [1]

This eloquence of purity, simplicity, and sincerity lies very near to the realm of poetry, and will often, almost unconsciously, invade that realm. For the essence of poetry is in feeling, and whether that feeling express itself in prose or verse, it is still poetical. "It is not metres, but a metre-making argument that makes a poem, — a thought so passionate and alive that like the spirit of a plant or an animal, it has an architecture of its own, and adorns nature with a new thing. The thought and the form are equal in the order of time, but in the order of genesis the thought is prior to the form." [2] Another has expressed the same thought in even a better way, a way at least by which we can better approach the application of it to the words of Jesus:

> "Poets are all who love, who feel great truths,
> And tell them; and the truth of truths is love." [3]

Judged by such a standard, who could refuse to admit Jesus to the circle of the great poets? Nor does his utterance prove inadequate to the

[1] Matthew 25: 35, 36. [2] Emerson, "The Poet."
[3] Bailey, "Festus."

expression of his feeling for the truth. His parables are poems; for each is a great and beautiful metaphor. The thirteenth chapter of Matthew is a poem in seven verses, and each verse is the setting of a diamond of new truth touched into glowing colors by the play of the light of feeling. The beatitudes are poetry in the profoundest sense, for they are the utterance of that music which is the perfect harmony of human nature and the universe. Though unrhymed and unrhythmed, is there better poetry than this:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they that hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called sons of God.
Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."[1]

[1] Matthew 5: 3-10.

JESUS AND HIS TEMPTATIONS

XII

JESUS AND HIS TEMPTATIONS

The Gospels paint for us the picture of a tempted man. Their brushes omit the halo which the later painters agreed to place upon Jesus' head. They saw and reproduced the man who fought in the great world conflict; who felt the stress and strain of battle. He was not one who from cloud-land looked down upon the evil, and from the safety of the far distance inspired men to courage; he was shoulder to shoulder with the men of his time; he was down on the battle-field, sharing in the heat of the conflict, pressing into the thick of the fight, throwing himself open to wounds from the fierce onslaught of the forces of evil. Such must be any man. From the very fact of his humanity he is open to temptation; for temptation resides in the necessary, common experiences of human life. There can be no joy which does not bring it, nor sorrow. There can be no hunger in which it does not lurk, nor thirst. There can be no pleasure which does not introduce it, nor pain. There can be no

hope of which it is not the companion, nor fear. Wherever we see a man, we see a tempted man.

Temptation is as fierce and real to the good man as to the bad man. Indeed it is more real to the good man; for its reality is felt only by resistance to it. The log which is floating down the river with the current cannot appreciate the force of that current; it is the ship which is forcing its way up the stream against the current, which feels the strength and measures the greatness of it. The strength of evil becomes real to a man only by antagonism to it, and in proportion to his antagonism. Temptation becomes gigantic to a man only when he takes his sling and stones from the brook and goes out on the open field with the purpose of smiting it down. From this point of view we can understand how Jesus was a tempted man. We appreciate not only the reality of his temptations, but the surpassing reality of them; not only their strength, but their unique strength. We understand the historic meaning of those Gospel records which tell us that the public work of Jesus began with a forty days' conflict with temptation, and closed with an agony of temptation in Gethsemane, while the period

which lay between was filled with a series of struggles which might have had a different outcome from that which appears.

In another chapter we have studied the meaning of the temptations in the wilderness, as they stand related to the beginning of Jesus' public life. But those temptations are also typical. They tell of an historic fact. They are at the same time an epitome of a tempted life. They are related to the whole career of one who felt them with special power in one crisis. They gather up into one paragraph experiences from which Jesus was never free. We are not dealing justly with them, therefore, unless we see them in their double relation. They must be understood as the temptations of a man about to enter upon his mission. They must also be understood as temptations which went with the man through the whole course of the fulfilment of his mission. In the latter meaning we shall deal with them in this chapter.

There is something supremely majestic in the sight which confronts us when we look at Jesus and his temptations. It is a struggle of Titanic forces. We are looking on at the greatest battle in the history of human exist-

ence. No battle-field of all those which have been saturated with the life-blood of men is so monumental as that wilderness in which Jesus fought out the forty days' conflict. It is no one-sided contest. The outcome is not certain from the beginning. The fighting is of the most serious sort. The determination to win an ultimate and unique victory is upon both sides. We look on with bated breath. On which side is the victory to rest? We cannot tell till we have followed it through, and the result is secured. Tribe may rise up against tribe, and nation against nation, but there is no such momentous conflict in human history as the conflict of forces in the soul of a man. Of all such our Gospels lead us to conclude that the mightiest was in the soul of Jesus.

Temptations came to Jesus on the level of physical existence and need. The needs of physical existence assume the form of temptation only when they conflict with a high principle which lies in the need of the soul. Bread to the hungry man is no temptation, unless the man in reaching after it must sacrifice his conscience. If to grasp it his soul must stoop, it offers the chance for sin. Yet the body craves

it as eagerly as if it were to be eaten in innocence. There is no stronger craving, nor harder to subdue. The body says Must. If the soul says Must not, the battle-cry has sounded. Jesus had all the physical appetites. All the hungry cravings of the body made their demands upon him as they can appeal only to the man who has "fasted forty days and forty nights." [1] The body said, These opportunities which are now lying about as useless as the stones under foot must be turned into means for the satisfaction of craving. The soul said, This must not be: my supremacy must be absolute: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [2] An illustration of this typical temptation and of the splendid mastery of Jesus' soul is found in the strong desire for personal safety which is a part of our human nature. So long as his personal safety was imperative to the success of his mission, he could eat of that bread without sacrificing to it any "word that proceedeth out of the mouth of God." [2] We see him, therefore, near the beginning of his ministry, guarding himself from the malice of the

[1] Matthew 4:2. [2] Matthew 4:4.

Pharisees and Herodians, who were taking counsel against him, "how they might destroy him," [1] and withdrawing with his disciples to the sea. But there came a time when personal safety was not necessary. It ceased to be the bread of innocence, and he could no longer eat thereof. Then we see a man heroic in the face of his temptation. For never was he forced, except by that "word that proceedeth out of the mouth of God," [2] to give himself up to his enemies. He was one of those who accepted not deliverance. It was nothing but the might of his own will and the majestic mastery of his own soul which held him in Jerusalem during those last days, or which, indeed, led him to go up to the feast. It was only victory over a temptation the power of which it is difficult to measure or conceive, which makes it possible for us to read that after the last supper with his disciples, "when they had sung a hymn, they went out unto the mount of Olives." [3] That word "Gethsemane" has come to stand as a synonym for struggle with temptation, because, deliverance being offered and escape being possible, Jesus would not accept. The

[1] Mark 3:6. [2] Matthew 4:4. [3] Mark 14:26.

will of the man and the will of God were in open conflict. But the will of God prevailed over the will of man, even though the flesh was weak. With the sign of victory upon him, he went out to his disciples, saying, "Arise, let us be going: behold, he that betrayeth me is at hand." [1]

There was another sort of temptation. It was the temptation to despair through impatience with his times and discouragement in his own work. How could the free, soaring spirit, which had its home in the broad heavens of truth, endure the narrow cage of formalism and senseless bigotry of his time? It was a constant trial. The light which required free air must burn in a fetid atmosphere. The water spring which needed a broad, clear channel must pour into a stagnant pool. So was Jesus when "he was going on the sabbath day through the cornfields," [2] or when "he entered again into the synagogue; and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day." [3] Such a soul could yield itself neither to the temptation to conform to

[1] Mark 14:42. [2] Mark 2:23. [3] Mark 3:1, 2.

the times nor to the temptation to despair because of the times. "When he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand."[1] Adding yet greater force to the irritation of impatience was the gross materialism of the time. Religion must be made apparent to the senses. Proofs of the reality of the religious life must come in the form of visible and tangible facts. Men were constantly "seeking of him a sign from heaven."[2] "And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign?"[2]

A yet deeper cause for despair through impatience and discouragement lay in the inability of his friends and disciples to understand him, and to share his faith and hope. His parables they could not catch the meaning of. He must explain them as to children.[3] Even their experiences of his power did not give them confidence when the new tests came.[4] They were impotent[5] in the face of just those works which he had specially empowered them

[1] Mark 3: 5. [2] Mark 8: 11, 12. [3] Mark 4: 10, 13-20.
[4] Mark 8: 18-21. [5] Mark 9: 18.

to accomplish.[1] Just at that time when he was trying to teach them the deepest lesson of life, that victory is through sacrifice, he discovered that his disciples were disputing "one with another in the way, who was the greatest,"[2] and that two of them had set their ambition upon the highest places in the coming kingdom.[3]

Jesus was under the constant temptation to lower his own ideals. The pressure from without was all downward. There were other things to be accomplished besides the one upon which he had set his heart. There were other ways of accomplishing that one thing. It is our human tendency to forget that "the good is often the enemy of the best," that

> "Oftentimes to win us to our harm,
> The instruments of darkness tell us truths,
> Win us with honest trifles, to betray 's
> In deepest consequence."[4]

On the typical side this is the interpretation of one of the temptations in the wilderness. Extend that third temptation out across the length of his life, and this is what it means. It was only by constant and prodigious effort that

[1] Mark 6:7. [2] Mark 9:34.
[3] Mark 10:37. [4] "Macbeth."

he could keep his own ideal at its highest. All surroundings, all outcomes of effort were always prompting him to lower that ideal and make it what men would call "more practical." Results would then be certain. His place would then be established. He would be among the great ones of the earth. "All these things will I give thee, if thou wilt fall down and worship me."[1] When the daily choice must be made between the way of popularity and the way of the cross, who can say that temptation is not constant and potent? Those nearest to him added their demands to the general clamor, and became the mouthpieces for the expression of this temptation. His friends undertook to prevent him from carrying out his purpose.[2] "And Peter took him, and began to rebuke him"[3] for persisting in his way of the cross. When the voice of friendship is added to the voice of the world, and the man must stand alone, he is under a supreme test.

Jesus was also under the temptations which went with his position. The temptations which accompany the possession of power are such that capitalists and labor leaders, kings and

[1] Matthew 4:9. [2] Mark 3:21. [3] Mark 8:32.

priests, monarchies and republics have fallen before them. The splendid restraints of Jesus, in the face of a demand for a sign,[1] in the presence of Herod,[2] in the approach of the betrayer,[3] in his trial,[4] are highest evidence of the mastery which the man had gained over himself.

Very notable is the fact, noted already indeed many thousands of times in the past, worthy to be noted for all future time, that in this record of a sorely tempted life, there is no evidence of sin. Temptations were everywhere, but we search in vain for any sign that he yielded. Profound religious experience is evident, the need of prayer, dependence upon God, obedience to another will than his own. But one experience is nowhere recorded, the experience of regret or remorse. He was humble but not humiliated, lowly, but not because of disgrace. This is a fact which we shall not now try to account for, but which must be accounted for sometime, and in some way. The body asserted itself, but the soul was always supreme. He knew discouragement, but he knew not

[1] Mark 8: 12. [2] Luke 23: 8.
[3] Mark 14: 43-45. [4] Mark 14: 61.

despair. He held to the end those ideals with which he started. Power, though he was conscious of its possession, he never abused. Our Gospels simply record these facts, and leave them unexplained, though explained they must be.

THE MIND OF JESUS

XIII

THE MIND OF JESUS

"Thought is deeper than all speech,
Feeling is deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.

"We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen." [1]

The study of any mind must therefore end in incomplete results. There is no direct access to a man's thought. Words and actions are only effects. Thought is cause. The real world, therefore, which is the world of thought, must always be obscured. The real man, who is the thinking man, only partly expresses himself in speech. The greatest things are by their very nature incommunicable. Hence this study of the mind of Jesus cannot reach the full reality. The life of the rose must be judged by the vigor of the plant and the flush of the petals. Life itself cannot be studied.

[1] Cranch, "Stanzas."

Jesus came into the possession of knowledge by those channels which are open to all men. Our Gospels suggest no other possibility. The way in which Jesus came into possession of his world has been treated in the chapter on "The Development of Jesus by Acquisition." If in any degree knowledge came to him in other than by human methods, he is in that measure separated from human life. "A human mind can only know in accordance with the laws and conditions of the human mind and of human knowledge. When it knows outside of these, it is not a human mind." [1]

Our interest in the personality of any man depends largely upon the mind of the man. The quality of that mind, its methods of gaining knowledge, its ability to retain information, its point of view in looking at the world of truth, its power to convey its knowledge to other minds in attractive ways, its own original way of passing on from truth to truth by the paths of logic — all these constitute a large part of the charm and power of the man in his relations with other men. All these are matters of utmost interest and ultimate importance

[1] Du Bose, "The Soteriology of the New Testament."

in our study of the personality of Jesus. Yet the field is so large that it is impossible to cover it all. The whole Gospel story bears upon this subject. We are obliged to limit ourselves to the consideration of a few essential features.

Jesus thought by the methods and in the terms of the time in which he lived. He was not an anachronism. This is not to say that the truth which he uttered was temporary. It is not to limit his usefulness to a single generation. His truth is universal; his usefulness as great today as yesterday. But he was intelligible to the men of his own time, and in order to be so, it was necessary that he think in the terms of his own time. He expressed himself in the essential language of the people to whom he spoke. His utterance, as far as that is possible, was the result of his own methods of arriving at truth. Our belief in his absolute integrity makes this conclusion necessary. We cannot suppose that his speech was other than the unreserved expression of his thought. He started from premises which he held in common with the men about him. With them he studied the Pentateuch as the books of Moses;[1]

[1] Mark 7: 10.

thought of Abraham and Isaac and Jacob as central figures in the coming kingdom;[1] looked with pity upon men who were possessed with demons;[2] and knew not the day nor the hour when all those things of which he spoke were to be accomplished.[3] From these premises, we shall presently see how Jesus passed on to such majestic and sublime conceptions as "nothing in the extant intellectual or spiritual possessions of mankind can match."[4]

We cannot study the Gospels without having our attention arrested by the fact of the memory of Jesus. The important bearing of his youth upon his teaching we have already noticed. Fatherhood, love, obedience, sacrifice, these great conceptions he carried over into manhood. When he had been fairly launched in the activities of his ministry, he was drawn by irresistible attraction to the old home where he had learned such sweet and important and enduring lessons.[5] His memory was stored with the literature of his people. He was always ready with his references to the Old Testament. When the Pharisees accused him

[1] Matthew 8:11. [2] Mark 9:21. [3] Mark 13:32.
[4] Gordon, "Ultimate Conceptions of Faith."
[5] Mark 6:1.

of an unlawful use of the Sabbath, he justified himself by recalling the case of David in the days of Abiathar.[1] He silenced those who criticized his disciples for eating with unwashen hands with quotations from Isaiah and Moses.[2] He was ready to make a hasty résumé of the commandments[3] or to apply a saying from one of the Psalms to his own place in society.[4] His relation to the innocence of childhood,[5] no less than to the selfishness of the traders who invaded the temple,[6] found its explanation in the sayings of the men of old. The power of Jesus' memory appeared in assisting his friends, and in silencing his foes. It was a distinct factor in shaping men's conception of his personality.

The mind of Jesus had a wonderful poise. His zeal for the truth never took him over into fanaticism. His enthusiasm for the kingdom never seduced him into the attempt to coerce. His absolute confidence in his mission never led him to abuse those who did not receive him. Neither the thoughtless zeal of the disciples on the one hand, nor the irritating inertia

[1] Mark 2:25, 26. [2] Mark 7:6, 10. [3] Mark 10:19.
[4] Mark 12:10. [5] Matthew 21:16. [6] Mark 11:17.

of the Pharisees on the other, lured him into unreasonable extremes. In forming a judgment of the extraordinary character of Peter, Jesus' confidence in the man's essential strength was not shaken because the disciple rebuked him for his willingness to suffer,[1] his knowledge of a serious weakness was not dimmed by the disciple's protestation of unbounded loyalty,[2] his readiness to condemn the disciple's error was not weakened because he had determined to found his Church upon such men.[3] Jesus' love for two of his followers, and the joy which he must have felt in their acceptance of his baptism, did not modify his statement of the inevitable law that the highest honor of the kingdom could be given only to those "for whom it hath been prepared."[4] And great as was the temptation, he did not overstep himself, as others have done, in attempting to set a time for the consummation of all things, but confessed: "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."[5]

The mind of Jesus was always open to re-

[1] Mark 8: 32, 33. [2] Mark 14: 29, 30. [3] Matthew 16: 18.
[4] Mark 10: 40. [5] Mark 13: 32.

ceive new knowledge. It was eagerly receptive. He did not share the narrow bigotry of the Pharisees, whose knowledge seemed to them to be final, and who closed their minds against the coming of new light. Self-sufficiency is the narrowness of small minds. Unquenchable thirst, insatiable and infinite longing is the greatness of great minds. The only picture which we have of his youth represents him in the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions."[1] Here and there in his ministry we come upon him as he is seeking information. When he found himself in a desert place with a multitude which he could not send away, he said to his disciples: "How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes."[2] His pity for the poor demoniac boy, whom the disciples were unable to heal, expressed itself in that question which it is the first instinct of a man to ask in such extremity, "How long time is it since this hath come unto him?"[3] When he was going up from Bethany to Jerusalem, "seeing a fig tree afar off having leaves, he came, if haply he

[1] Luke 2: 46. [2] Mark 6: 38. [3] Mark 9: 21.

might find anything thereon."[1] The unbelief of his fellow townsmen[2] in Nazareth caused him to marvel no less than the unexampled faith of a centurion.[3]

The power and supremacy of Jesus' intellect appeared as if written in light, whenever he entered into argument. There were keen minds among the men of his time, accustomed to all the subtlety of the law. They were trained in the prevailing methods of the schools of logic. These were the men whom Jesus was forced to meet in the open field of argument. The clear and easy supremacy of Jesus in every such contest is one of the strongest witnesses to the power of his intellect. When the scribes who came down from Jerusalem said, "He hath Beelzebub, and, By the prince of the devils casteth he out the devils,"[4] a single flash of light from his mind disclosed them in a ***reductio ad absurdum.*** When he in turn went up to Jerusalem, and met in the temple the best men of his time, "the chief priests, and the scribes, and the elders,"[5] he easily baffled them when they undertook to catch him in the ques-

[1] Mark 11: 13. [2] Mark 6: 6. [3] Matthew 8: 10.
[4] Mark 3: 22. [5] Mark 11: 27.

tion, "By what authority doest thou these things?" [1] Even when these best men of his time made choice from their own number of those whom they might send to him to "catch him in talk," [2] he towered above them in such easy and majestic supremacy, that "they marvelled greatly at him." [3] At last, after a venturesome scribe had made one more attempt and had been defeated, those best men of his time recognized and acknowledged his mental mastery with such awe that "no man after that durst ask him any question." [4] Then he, victorious and unanswered, assumed the offensive, with his question, "How say the scribes that the Christ is the son of David?" [5]

Those scenes in the temple on the Tuesday of that last week were memorable scenes, worthy to be studied with greater care than ever yet they have been, full of the note of victory, crowded with the evidences of supremacy. They show a man whose mind in argument was clear, persuasive, masterful, unconquered.

The mind of Jesus possessed a surprising, a

[1] Mark 11: 28. [2] Mark 12: 13. [3] Mark 12: 17.
[4] Mark 12: 34. [5] Mark 12: 35.

startling power of penetration, and therefore it was a mind of great originality. He had an intuition for essential realities. He saw immediately the elemental truths. The power of insight was unexampled. The tangles of conventionality and the snarls of artifice did not confuse him. He penetrated at once to the heart of things. Moral issues were not obscured. They stood out from the mass and maze of custom more clearly than the ideal of any sculptor ever took form in the shapeless marble. This is the more remarkable from the fact that the time in which Jesus lived was a time of endless discussions upon the unessentials of the religious life. The light of his mind stands out in sharp outline against the obscurity of the age, as the lightning plows its quick, clear way across the background of deep clouds. In the midst of ceaseless and profitless discussion on the religious necessity of washing before eating, Jesus' mind at once detected the essential truth, "That which proceedeth out of the man, that defileth the man . . . evil things proceed from within." [1] Out of the confusions of the laws of Moses, Jesus brought forth the

[1] Mark 7 : 20, 23.

final statement of the law of divorce.[1] The mind of Jesus was able to read the thoughts and motives of childhood so readily and with so much sympathy that he could make the child life the type of all life within the kingdom.[2] Nor did the complex hypocrisy of the Pharisee obscure from him the motive of the Pharisee.[3] The attitude toward life of the man with one talent was as clear as that of the man with five talents, and he could picture the motives and methods of one as clearly as of the other.[4] He understood so well the mental processes of his disciples that at times they had no need to tell him what they were thinking of, for he read their thoughts in their faces and their moods.[5] And when an honest man came to him, a man whom he could readily love, to ask the way into the kingdom, Jesus read the particular weakness of that nature so quickly that his answer fitted perfectly the individual need.[6]

Such clarity of thought was in large measure the result of purity of life. We have already seen that Jesus was a sinless man. What a mighty bearing does that fact have upon the

[1] Mark 10: 11, 12. [2] Mark 10: 15. [3] Matthew 23: 4-7.
[4] Matthew 25: 14-25. [5] Mark 8: 17; Luke 9: 46, 47.
[6] Mark 10: 21.

mind of Jesus! The pure in heart shall see God. We find ourselves at this point in the study of the personality of Jesus without means of comparison. In purity Jesus stands alone. Therefore in insight Jesus stands alone. What are the limits of the power of a mind which has been untouched by sin? There is no answer to that question in all the range of human experience except in the fact which is now before us. Sin builds a wall around the human mind and shuts it off from eternity, from the knowledge of the infinite. "It is not possible that selfishness should reason rightly in any respect, but must be blind in its estimation of the worthiness of all things; neither anger, for that overpowers the reason or outcries it; neither sensuality, for that overgrows and chokes it; neither agitation, for that has no time to compare things together; neither enmity, for that must be unjust; neither fear, for that exaggerates all things; neither cunning and deceit, for that which is voluntarily untrue will soon be unwittingly so; but the great reasoners are self-command, and trust unagitated, and deepest Love and Faith." [1] This fact must always

[1] Ruskin, "Modern Painters."

be reckoned with in judging the power of Jesus' mind, and the authority of Jesus' teaching. From the purity of Jesus we are led by inexorable logic to the absolute religious authority of Jesus. From the sinlessness of Jesus we are led by an inevitable process to the finality of those truths which the mind of Jesus grasped. The veils of flattery and hypocrisy,[1] of shams and disguises,[2] did not for a moment delay the processes of his mind as it went penetrating through to the essential truths. That which the world was groping for, he saw. That which the world was feeling out after, he grasped. That which the world was unable to discern, he saw. The mind of the perfectly pure man reached and took possession of all the ultimate realities of life.

[1] Mark 12: 15. [2] Mark 10: 31.

JESUS AS A TEACHER

XIV

JESUS AS A TEACHER

The personality of a teacher is his largest asset. The subject with which he deals is not more important. The barren personality will rob the richest subject of its profit. The rich personality will add great value to the most barren theme. In Jesus as a teacher, the richest personality and the highest theme were combined. His appeal to men went out through both of these broad, open channels. With the content of his teaching we are not now concerned. We turn our attention only to the personality of the teacher. There was something in him which fixed attention, and made effective the truth which he spoke. People found themselves giving him a surprised recognition. When he spoke to them the eyes of all were fixed upon him.[1] They gathered about him; they followed him: they were amazed at the power with which he spoke.[2]

A large part of this indescribable charm and attractiveness of Jesus, while he taught, was due to the fact which we have just noticed in

[1] Luke 4: 20. [2] Mark 6: 2.

the last chapter. Purity of life had given him the key to the mystery of life. The stainless mind had become the master mind. This purity and stainlessness took hold in ways which were beyond accounting for upon the attention of the people who listened to him. It is not difficult to picture him in imagination, as he gathered those who felt this power of his personality. There was no need to found a school. There was no need of buildings and the outward signs of a successful teacher. He gave his instruction wherever he found a listener; and with such a teacher there is never lack of auditors. There was no need of appointing hours for those who wished to come under his instruction. The event of the moment was his occasion, and the day was not long enough to exhaust the resources of this teacher. He was most unconventional. The hillside,[1] or the seaside,[2] the desert places far from villages,[3] the house of a friend in the town,[4] or the feasting room of a Pharisee[5] served him for place and occasion. Some heard gladly, approvingly; others with darkening, stormy faces of

[1] Matthew 5: 1. [2] Mark 2: 13. [3] Mark 6: 32, 33.
[4] Mark 2: 1. [5] Luke 11: 37; Mark 7: 3.

opposition, and thunderous words of disapproval; but all felt the power with which this teacher held them.

Jesus' method was that of the object-lesson. His teaching was not in abstract forms, but with concrete illustrations. He simplified the deepest truth. He brought the most remote realities of life so near that people could not believe that what they saw was the final truth. Common life furnished objects which were capable of bearing the symbolism of the greatest mysteries of existence. A whole realm of human experience was comprehended in the figure of the sower who "went forth to sow." [1] His parables were of that simple sort which for those whose eyes were opened to behold, threw all necessary light upon objects before unseen. But, as he said,[2] they only served to dazzle and puzzle those who were blind to truth. This was not because of their obscurity, but because of their transparency and luminousness. The lamp upon its stand, or hidden away; [3] the salt, the light and the city; [4] the mustard seed,[5] and the falling sparrow; [6]

[1] Mark 4: 3. [2] Matthew 13: 12, 13. [3] Mark 4: 21.
[4] Matthew 5: 13, 14. [5] Mark 4: 31. [6] Matthew 10: 29.

the widow in the temple,[1] and the child passing on the street[2] — these were the common objects which he held up before his hearers, by which he made clear the essential facts of the eternal life.

This method was made useful and effective because one great truth possessed him. He had something to say which was of supreme importance. His thought was concentrated upon one majestic truth. This enriched and made fascinating his personality. The teacher who has no message has no attractiveness. Beyond the power to point out facts, must be the power to interpret facts in the highest terms. The presence and reality of the spiritual world filled and possessed the mind of Jesus. To reveal this was his mission, to speak of this was his message. The world to him was a living world, therefore his message was a vital message. When he explained to his disciples the parable of the sower, it was to say to them: "Unto you is given the mystery of the kingdom of God."[3] In the midst of the life of eating and drinking, of food and raiment, the thing of first importance to seek was "his king-

[1] Mark 12: 43. [2] Mark 9: 36. [3] Mark 4: 11.

dom, and his righteousness."[1] If he talked about the hundred sheep, and the one which had gone astray, the beauty and the pathos of the story were nothing except in the application, that "it is not the will of your Father which is in heaven, that one of these little ones should perish."[2] The three things which touch the average person most closely, his property, his money, his family, find their real meaning only when they are interpreted into the terms of the spiritual world.[3] Possessed by a single truth, and the passion for imparting that truth, Jesus saw the whole world in the light of it, and made his impression through his personality as a teacher by his concentration of thought upon it.

The magnitude of his message and the supreme importance of the truth which he imparted made him also an absolutely fearless teacher.[4]

The substance of Jesus' teaching was taken out of his own experience. The truth which he taught was a part of him, had been made a part of him through years of contact with life.

[1] Matthew 6: 25-33.
[2] Matthew 18: 14.
[3] Luke 15: 3-32.
[4] Matthew 12: 34.

He asked no man to assume a yoke which he had not himself already worn.[1] He invited no man into an experience with which he was not already familiar.[2] "His whole message to man was but the interpretation of himself."[3] Truth had become incarnate in him. The personality of the man was itself the great object-lesson. This gave him absolute confidence in the word which he uttered. In response to every question which might arise

> "The heart
> Stood up and answer'd, 'I have felt.'"[4]

The watchfulness[5] and goodness[6] of God as compared with the same high qualities in an earthly home had become a part of his profound certainty. The bitter regret of him who should cause one of God's little ones to stumble was but the reverse side of that sweet joy which he had himself felt in the giving of "a cup of cold water."[7] The rewards of God were not far-away but present realities. He spoke as one who knew the power of prayer,

[1] Matthew 11: 29. [2] Matthew 20: 22.
[3] Fairbairn, "The Place of Christ in Modern Theology."
[4] Tennyson, "In Memoriam." [5] Matthew 6: 8.
[6] Matthew 7: 11. [7] Matthew 10: 42.

and the way by which its answers come.[1] When he called "unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me,"[2] he was doing no more than teaching them a principle of life which he had himself adopted, and inviting them to walk in a way of life which he had himself already trodden. The companionship of Jesus in thought, in service, and in sacrifice was assured to all who accepted his instruction. The personality of the teacher was a large part of this teacher's attractiveness.

Out of his profound experience, which itself began in purity of thought and life, came forth his supreme authority. This was the essential difference between his teaching and the instruction of others of his time. To them truth was a distant object, about which they spoke. It was a star, and a whole system of astronomy must be learned before it could be understood. To him truth was near at hand. It was in him. It had become a part of him through experience. He could therefore bring it forth where the unlearned could behold its beauty and its

[1] Mark 11: 24. [2] Mark 8: 34.

power. Nothing can shake the confidence which is gained through such experience. Authority is always built upon it. When we consider, therefore, that the content of Jesus' teaching came out of his experience, and that his experience was that of a perfectly pure soul, we cannot be surprised to find that the people "were astonished at his teaching: for he taught them as having authority, and not as the scribes."[1] He rose so far above these other teachers that he was forced to warn his listeners, and to tell them that except their "righteousness shall exceed the righteousness of the scribes and Pharisees,"[2] they should not enter into the kingdom. More minutely he gave warning to his own inner circle of disciples that they "beware of the leaven of the Pharisees."[3] His confidence he was able to pass on to others, as soon as they began to enter into his experiences, so that he could "send them forth to preach."[4] The authority of Jesus as a teacher was so pronounced that even near the beginning of his ministry, when he assumed the right to forgive the sins of an

[1] Mark 1: 22.
[2] Matthew 5: 20.
[3] Mark 8: 15.
[4] Mark 3: 14.

unfortunate man, there were those who questioned the assumption,[1] and at the end of his ministry this was one of the most serious of the questions which was put to him: "By what authority doest thou these things? or who gave thee this authority to do these things?"[2] The authority of profound religious experience was utterly unknown to such questioners.

Such experience is also a prophet. It opens the secrets of the future. The mystery of God's law is revealed to it. It is able to offer the true invocation to that Spirit that prefers

> "Before all temples the upright heart and pure."[3]

The great essential features of the future were clear to Jesus. He spoke with confidence unshaken and unassailable about them. Before the eyes of the Sadducees who questioned him, he drew with a few bold strokes a picture of the future life.[4] The certainty of rewards and punishment pervaded his teaching.[5] He warned his hearers to keep oil in their lamps as those who are watchful and ready.[6] He saw that the final separation of man from man and nation

[1] Mark 2: 5-7.
[2] Mark 11: 28.
[3] Milton, "Paradise Lost."
[4] Mark 12: 24-27.
[5] Matthew 25: 23, 28.
[6] Matthew 25: 4, 13.

from nation would be based upon relation to him and to his word.[1] And as if his disciples might wonder whether he had told them all that it was necessary to know, he said to them: "Behold, I have told you all things beforehand." [2]

Jesus as a teacher stands out against the background of history by the simplicity and strength of his personality. If we could take away the man from the word which he spoke, we should lose the essence of its greatness. Confidence and conviction characterized him, both springing from a profound experience. The truths which he taught could not be separated from the man who taught them. He therefore embodied the double power of truth and of personality, so that the deep secret of his influence as a teacher could be fully known only by those who responded to that word which was at the heart of all his teaching: "Come unto me." [3]

[1] Matthew 25: 32, 40, 45. [2] Mark 13: 23.
[3] Matthew 11: 28.

THE WILL OF JESUS

XV

THE WILL OF JESUS

In some aspects of his personality Jesus is comparable with the finer, milder phases of nature, the sunshine and the summer shower, the flower and the wooing brook. In other aspects, he is comparable only with the sterner phases of nature, and the stronger, sturdier products of nature, the oak, the granite, the waterfall, the mountain, the lightning. Toward these latter aspects we now turn. For we are face to face with the will of Jesus. More than physical appearance, more than form and face, more than tones and accents of speech, more even than the force and keenness of the mind, as much at least as the love of the heart, the will of a man contributes to determine the sort of personality which he presents to the world. The iron will is stronger than the scepter of a king. The will which is of sand is weaker than the petition of the humblest subject. The man of fine mind and deep emotions may build a house both large and beautiful, but if it is not built upon the rock of the will, when the rains descend, and the floods

come, and the winds blow, it is certain to fall. The power of the will is the foundation for strong, permanent, dominant personality.

The personality of Jesus was built upon a will of rock. That rock was never removed from its place. It resisted all human forces which were arrayed against it to remove or to shatter. There is no strength in nature which is fully adequate as a description of it. The oak is not, for that must at last fall and decay. The mountain is not, for that is changing by imperceptible degrees, and must sometime yield to the forces of the ages. Nor is the granite, for men take that up out of the earth, and shape it at their pleasure. The power of an unbroken human will stands apart from all nature, for it defies even that great final catastrophe in which "the heavens shall be rolled together as a scroll." [1] The will of Jesus was the will of a man who might be heard to say:

> "I count life just a stuff
> To try the soul's strength on." [2]

Especially in our approach to this subject are we made aware that we are dealing with

[1] Isaiah 34: 4. [2] Browning, "In a Balcony."

something which cannot be defined, and is indeed beyond all analysis. The will of Jesus was always distinctly religious. It was bound up so closely with the will of God as to be inseparable from it. This fact makes its total meaning unapproachable. Yet are we bound to study it. It is our right to lay reverent hands upon it, not in the hope of bringing it all within the sphere of our observation, but in the hope of understanding some measure of its great meaning. Without presumption therefore we approach this subject.

The total moral value of the will of Jesus to the world depends upon its freedom. If Jesus was a mere actor, his life was indeed, "full of sound and fury, signifying nothing." If he was a machine, going through certain predetermined and mechanical motions, he is not even interesting. The majesty of his resistance to sin is based solely upon the possibility of his sinning. The grandeur of the outlines of his personality rises only before one who understands that he might have yielded.

There is no development of the will, certainly no grandeur of the will, except in the presence of choices. The will assumes its

moral value and its moral splendor when its choices are the choices between good and evil. All the value and interest of the Gospel records of Jesus rest upon the premise that he who was a sinless man might have become a sinner; that he who was a giant of strength might have been, upon the pages of history, only one among the many. Deliberate choices, while comforts, ease, pleasure, ambition, success, and all the lower calls of life were making their appeals, Jesus had to make. It is in the certainty of this fact that we can see the stateliness of Jesus' unconquered will.

Jesus saw the inevitable consequences of the course which he chose to pursue. He did not see them in all their clear details at the beginning. But the probability he always had to reckon with. As the months went on, probability grew into certainty. The ominous warning came to his spirit with the threatening sound of danger. That sound was ever growing more distinct and more dreadful as time went on. In the face of this fact, Jesus made his choices. He chose to undertake a work which would bring him into conflict with all the baser elements in human nature. He chose

to do that work in a way which would antagonize all the legal and moral authorities of his time. Both as to the meaning of his life, and as to the interpretation to the world of that meaning we must needs remember that Jesus might have come to quite different decisions. The splendor and the majesty of his will are seen only when we remember that it was in the face of the knowledge of the difficulties and insuperable obstacles which were in his way, that he deliberately made his choices. This is the sublimity of it. A heroic heart spoke to and encouraged and fortified an invincible will with the whispers of its own great philosophy:

"Oh, fear not in a world like this,
And thou shalt know erelong, —
Know how sublime a thing it is
To suffer and be strong." [1]

In the mighty struggle of the temptation in the wilderness all these realities spread themselves out before the mind of Jesus. With the whispers of the heart speaking to him he went out to that trial. It was the supreme test of the power of his will. If we can imagine that Jesus had confided to a friend his emotions and

[1] Longfellow, "The Light of Stars."

conflicts before he went, we must think of that friend waiting in fearful suspense for the return of Jesus and the outcome of the struggle. While Jesus was counting the costs of his purpose and conviction; while he was weighing the ambitions of genius and the desires for power over against the persistent sense of a noble duty, that friend would have watched at the threshold of the wilderness for the appearing of a figure advancing slowly and with hesitating steps, or one erect and kingly in the certainty of a victory already gained and the confidence of ability to fight out the battle to the end. So much depended upon those days in the wilderness! Their result was the supremacy of the will.

That Jesus was facing a stern and dark probability is evidenced throughout the Gospels. He had it in his thought when the disciples of John and the Pharisees came to him to criticize his disciples because they did not follow the strictest rules of fasting. "And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when

the bridegroom shall be taken away from them, and then will they fast in that day."[1] This menacing probability grew into a certainty, so that at the time of the transfiguration, Jesus began to share his emotions with his disciples, teaching them "that the Son of man must suffer many things . . . and be killed."[2]

The stateliness of Jesus' will grows apace as he approaches the end. It was not fear which that will had to stand up against. In a man of such heroic spirit there is no fear of death. For to every man, that necessary end "will come when it will come." But the young man, full of hopes, full of enthusiasms, full of plans, with the large outlook over life, with the certainty of a broad and useful mission for the world, when he sees standing side by side with that gaunt figure, another more terrible than it, the figure of failure, and disappointment, and incompleteness, must summon up every power of his will to advance with steady step toward such a company. While he seemed to be perishing in the wreck of his own work, standing alone amid the panic of those whom he had called to man the doomed ship with

[1] Mark 2: 19, 20. [2] Mark 8: 31.

him, his will stood erect with a calm mastery over all his powers, as he said, "The hour is come; behold, the Son of man is betrayed into the hands of sinners." [1]

Next to the wilderness, Gethsemane was the greatest test of Jesus' will. In some respects it was a severer test. It was, however, not so critical, for the former victory made the latter the more sure. But we must interpret the latter, as the former, in the light of the freedom of Jesus' will. There was another possible outcome than that which actually resulted. It was a real conflict against real forces. Jesus was not yet in the actual clutch of the law. Only after the conflict had been waged with threefold vigor, and the attack of the enemy had been three times repelled, could the will proclaim itself supreme. After the battle had been fought, and the smoke thereof had rolled away, and the din had ceased, the sun came out. It shone upon a conqueror, calm, determined, almost light-hearted in the completeness of the victory. "Arise, let us be going: behold, he that betrayeth me is at hand." [2] As truly as at the transfiguration, the real self

[1] Mark 14: 41. [2] Mark 14: 42.

shone through the outer man, and one of the chief characteristics of the personality of Jesus was disclosed.

Between these two great tests, the one at the beginning, the other at the end of his public ministry, there are many indications of the immovable stalwartness of Jesus' will. He consistently refused to modify his plans when he found himself in the face of opposition. Like an island at the entrance of some harbor, he remained unmoved when the strong currents from within came surging up against his purpose, and also when the tide turned and poured itself from out the boundless deep, against his rock-bound determination. Of him was it preeminently true

> "That him nor stratagem nor art defiles
> Who consecrates himself to noble deeds." [1]

Because "there were certain of the scribes sitting there, and reasoning in their hearts," [2] Jesus was not for a moment kept from saying to the palsied man: "Arise, take up thy bed, and go unto thy house." [3] Nor with less deliberateness did he throw himself in the face of opposition, when he called upon the man with the

[1] Goethe, "Iphigenia in Tauris."
[2] Mark 2: 6. [3] Mark 2: 11.

withered hand to stand forth in the midst of the synagogue.[1] He did not flinch nor turn aside from going up to Jerusalem,[2] when the result of such a journey was so clear to his mind that "he took again the twelve, and began to tell them the things that were to happen unto him."[2]

The self-control of Jesus during his trial is one of the most impressive proofs of the power of his will. To maintain a patient silence is often the severest test that can be put upon a man. It is frequently more difficult than to act. In action the mind is occupied in the affair of the moment. In patient silence the mind is concentrated upon the hardship which is being endured. Action is the lion going about through the forest, seeking food to take back to its young. The muscles are in exercise. The imprisoned forces break forth. Silence is the lion motionless, watching over its brood, while its enemy, ready to spring at any moment when vigilance is relaxed, is prowling near. The will in silence is the will in perfect mastery. The uselessness of defense when the processes of the law were violently corrupted,

[1] Mark 3: 3. [2] Mark 10: 32.

led Jesus to determine to submit. In the trial for his life Jesus broke his silence only when the hope possessed him that by his word he might arouse the sleeping consciences of those who questioned him.[1] No word was uttered in his own defense. Before the high priest, who asked him, "What is it which these witness against thee?" he "held his peace, and answered nothing."[2] Before Pilate, who asked him, "Answerest thou nothing? behold how many things they accuse thee of, . . . Jesus no more answered anything; insomuch that Pilate marvelled."[3] And when "they clothe him with purple, and plaiting a crown of thorns, they put it on him,"[4] there is no evidence that the firm, majestic silence was broken. It was a "silence which spoke," to any who could understand its language, of the towering greatness of an unconquerable will.

This will of Jesus was impregnable only because he was conscious of its being fortified and reenforced by another will, that of the Almighty. Sometimes that other will was not a reenforcement, but was in open conflict with

[1] Mark 14: 62.
[2] Mark 14: 60, 61.
[3] Mark 15: 4, 5.
[4] Mark 15: 17.

his own. In such cases, he felt that he must make terms with it, must utterly surrender to it, yielding absolutely all his own conditions, and submitting to every condition imposed. Will against will is a house divided against itself.

> "When the fight begins within himself,
> A man's worth something." [1]

Yes, but the man is not fully himself, has not attained the supreme worth, till that God who "stoops o'er his head" [1] has prevailed in the fight. The supremacy of that will which was greater than his own gave Jesus the sense of absolute sovereignty over himself. We read that after the baptism, "the Spirit driveth him forth into the wilderness." [2] After he with his disciples had fulfilled his first mission in Capernaum, "he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." [3] The sense of a great power above him and working through him was conspicuous everywhere in his teaching. He was the ambassador with power plenipotentiary. "Whosoever

[1] Browning, "Bishop Blougram's Apology."
[2] Mark 1: 12. [3] Mark 1: 38.

receiveth me," he said, "receiveth not me, but him that sent me." [1] Gethsemane is the final proof of how distinctly he perceived and how courageously he obeyed the will which sometimes became his own only after he had made it his through struggle: "Remove this cup from me: howbeit not what I will, but what thou wilt." [2] When through struggle he had reconciled himself with that will and appropriated that power he could calmly say: "Arise, let us be going." [3]

Stately, imposing, colossal is the personality of that man whose strong human will is made stronger through being conquered by the Strongest; who goes calmly on into the face of insuperable difficulties, and asserts himself with supreme majesty by his willingness to be defeated in his great purpose.

[1] Mark 9: 37. [2] Mark 14: 36. [3] Mark 14: 42.

JESUS UNDER FAILURE

XVI

JESUS UNDER FAILURE

No life is strong unless it is fortified to endure the siege of failure. The over-confidence of continued success must be tempered by the discipline of defeat. Enthusiasm, lightheartedness, nonchalance may be characteristic of that personality which has met no rebuffs. Solidity and sublimity come only to those who have been obliged to confess failure, and marshal their forces in the midst of the bugle-calls of retreat. Some of the greatest soldiers have had their grandest moments when they were being overpowered.

"When is man strong until he feels alone?" [1]

There was something splendid for France even in Waterloo, and that thing of splendor was the ability of the Guard to face overwhelming defeat with fortitude, and to die. To surrender a moral purpose is weak. To fail in carrying a moral purpose through is often sublime. To be heroic in such a defeat and to die for the sake of the purpose is the summit of human heroism.

[1] Browning, "Colombe's Birthday."

Traits of character which have otherwise had no opportunity to reveal themselves come forth at the call of failure. Latent powers become apparent. Unknown capacities leap from their hiding-places. "The pupil [of the eye] is dilated at night, and eventually finds daylight in it, in the same way as the soul is dilated in misfortune and eventually finds God in it."[1] The highest and sublimest elements of personality are brought forth out of the secret places of the man when he finds himself in the midst of the deep, dark, inexplicable realities of life.

"O life, O death, O world, O time,
O grave, where all things flow,
'Tis yours to make our lot sublime
With your great weight of woe."

Jesus' life was in many respects a failure. That failure was emphasized by the brevity of his public career. He found himself in opposition to forces so strong that they soon conquered him. He realized this failure. It sometimes weighed heavily upon him.[3] He found it necessary to shape his conduct with this in view. Under no other circumstances do the heroism

[1] Hugo, "Les Miserables." [2] Archbishop Trench.
[3] Mark 12:7, 8.

and the sublimity of his life come out more conspicuously. The power of his will was not crushed under defeat. It rose to a higher grandeur. He proved the real master of himself in his defeats, as he never could have done through unbroken success.

There was a time when Jesus was popular. The multitudes came pouring out to see him and to hear him. They sometimes followed him far away from their homes.[1] Yet this apparent success was more than outweighed in his own thought by his inability to inspire belief. The first was intended to be only a means to the second, and because it did not lead to the second, it only served by its success to accentuate the real failure. Like the man of spirit that he was, he did not hesitate to denounce those who failed to respond to the touch of his presence and the charm of his personality. His submission to failure was not a mere yielding. He uttered his protest, and went down only after the last effort had been made. So we read that he began "to upbraid the cities wherein most of his mighty works were done, because they repented not."[2] Against those individuals and

[1] Mark 6: 33. [2] Matthew 11: 20.

classes in society that had been the chief instruments in bringing about his failure, he hurled the weapons of his defiance and warning, as if making the last stand before he perished: "Woe unto you, scribes and Pharisees, hypocrites! . . . Woe unto you, ye blind guides! . . . Woe unto you, scribes and Pharisees, hypocrites!" [1] His courage was not dependent upon success. Quite the reverse, for courage came with danger, and he was never grander than in his defeats.

There was an unmistakable tone of disappointment in his voice when, after healing the ten lepers, and receiving the gratitude of one only who turned back, and he a Samaritan, Jesus said, "Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" [2] With high enthusiasm, deep emotion and large hopes, went Jesus back to his old home in Nazareth. But the pathos of failure settled upon him, when he tried to serve his people there, for he found that "he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed

[1] Matthew 23: 13, 16, 23. [2] Luke 17: 17, 18.

them. And he marvelled because of their unbelief."[1] With what sinkings of heart and sense of loss must he have looked after that one of whom it is written, that "Jesus looking upon him loved him," when he saw the man go away sorrowful, unconvinced that the one thing lacking was necessary![2]

The infidelity and inability of his disciples Jesus must also have counted among his failures. To attach them with unquestionable loyalty to him was his dear ambition. To make them able to do his works with him and for him was one of his most eager hopes. Yet when he came down from the mount of transfiguration, the sight which met him was the sight of his disciples' pitiable inability.[3] At the very end, after he had spent himself in the effort to write his name upon their hearts in the letters of life's most precious endearments, and to bring them to an unflinching confidence, he had to say to them, "All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad."[4] In those moments in Gethsemane

[1] Mark 6: 5, 6.
[2] Mark 10: 21, 22.
[3] Mark 9: 14, 18.
[4] Mark 14: 27.

when human friendship assumed its highest importance, and the vigilance of sympathy was most needed, "he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?"[1] The most tragic and most painful evidence of failure must have come from him like a deep-wrought sigh in that fateful sentence, "One of you shall betray me."[2]

Around the pitiableness and pathos of his own failures, however, Jesus never allowed his thoughts to gather. He saw needs yet greater than his own, and sorrows more deplorable than any which had come to him. Those who tried to commiserate him met with a cold response.[3] For then it was that his will asserted itself in its clear supremacy. Away from himself he turned his thought with unflinching courage and persistence. The dread of that approaching death which was to seal his failure was almost forgotten in hope for his disciples. That final catastrophe was itself to be turned to their highest advantage. "As they were eating, he took bread, and when he had blessed, he brake it, and gave to them,

[1] Mark 14: 37. [2] Mark 14: 18. [3] Luke 23: 27, 28.

and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many." [1] On the cross itself his thought was directed to one who was suffering beside him.[2]

This unflinching courage of a victorious will, this unselfish attention to others in the time of his own defeats and losses, had its origin in his unfailing confidence in the truth, and in the essential value and permanence of his work. Nothing done in God's name could be lost. The truth can never long remain buried under the mass of falsehood. "Truth crushed to earth shall rise again." Artifice, convention, formalism, and hypocrisy must ultimately perish when brought into conflict with reality. These eternal facts fortified Jesus' will. In a word, it was his faith in God. His mission was to speak for God, face difficulties, disaster, defeat, if necessary, and leave the outcome in God's hands. Therefore when the Gerasenes among whom he had done a good deed, "began to beseech him to depart

[1] Mark 14: 22-24. [2] Luke 23: 43.

from their borders,"[1] he yielded, though it was a confession of failure, but said to the one man who was faithful to him, "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee."[1] When he made the startling disclosure to his disciples that he must suffer, he took care to say to them: "Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power."[2] That triumphant assertion of the will in Gethsemane, when he at last said to his disciples, "Sleep on now, and take your rest: it is enough; the hour is come,"[3] has in it the tone of a man who had done his best, and must now leave the issue in the hands of God. This courage of the truth, and confidence in its ultimate victory, which lay behind Jesus' ability to rise above defeat is nowhere more clearly seen than in that calm, far-seeing, triumphant word, "Heaven and earth shall pass away; but my words shall not pass away."[4]

This deep, secure philosophy of life, which

[1] Mark 5: 17, 19.
[2] Mark 9: 1.
[3] Mark 14: 41.
[4] Mark 13: 31.

gave to Jesus a calm face, a triumphant bearing, an unagitated mind, and an unconquered cheer, found their expression in the concluding words of the parable of the tares among the wheat: "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." [1] And when this philosophy of life was translated into the terms of his own relation to the world, its meaning was the same though its language was the language of the individual soul: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [2]

The will of Jesus under failure was supreme. The personality of Jesus in his defeats was not that of a crushed, a ruined and a discouraged man. It was that of the hero who understands how to die with cheer in his face, erectness in his stature, and faith in his soul.

[1] Matthew 13: 30. [2] Mark 10: 45.

JESUS IN SUCCESS

XVII

JESUS IN SUCCESS

Though the life of Jesus was filled with defeats, and closed in a colossal failure, he was not ignorant of the meaning of success in the sense in which the world speaks of success. The deeper aspects of success we have reserved for the chapter upon "The Joys of Jesus." We are now dealing with success only in its shallower forms and meanings. Behind the clouds which hung black and ominous over his career, the stars were shining, though only he could see them. Yet even those clouds themselves were sometimes touched by a ruddy light, as of a morning glow, which had in it promise of a bright day. It was a disappointing promise, as the red at morning always is, for it brought after it only the darker and stormier day. This was not because Jesus spurned success, preferring to live in the darkness rather than in the light. It was because the successes which he might have attained were not lighted by the rays of God's approval. To walk in the darkness and be sure that the stars, though invisible, were shining, was better than to walk

in the glare of any artificial light. So the bright morning glow of the triumphant entry into Jerusalem, which seemed to promise a day of days,[1] soon faded into the darkness of those thickest of all clouds out of which the cry, "Crucify him, crucify him," [2] was heard.

His subordination of success explains many events in the life of Jesus. Whatever power he gained over men, whatever charm his personality exerted, whatever popularity he attained, he used for a deeper purpose. Success, in the sense in which we now use the word, was never an end. It was always a means. He succeeded in his call to the fishermen by the lake. They felt the power of his attraction, and it was greater than that of their business and their father. They left their nets and followed him. But when he called them, he had a deeper purpose than to increase his personal following. His motive was higher than the momentary delight of influencing men even so mightily. He had the far-off purpose of making them useful men. For he said unto them, "Come ye after me, and I will make you to become fishers of men." [3]

[1] Mark 11: 9, 10. [2] Mark 15: 13, 14. [3] Mark 1: 17.

Jesus never trimmed the sails of his teaching for the sake of gaining or maintaining popularity. He followed the course of his thought and his duty. These were primary; popularity was secondary. In laying out his course for the "Paradiso," Dante says:

"O ye, who in some pretty little boat,
Eager to listen, have been following
Behind my ship, that singing sails along,
Turn back to look again upon your shores;
Do not put out to sea, lest peradventure,
In losing me, you might yourselves be lost." [1]

Jesus in his teaching did not encourage the shallow curiosity of those who came to him, drawn by his wonderful deeds. On the other hand, his words were so serious, often so repellent and always so bold, that no "pretty little boat" of curiosity could follow in the wake thereof. A man must launch upon such a boisterous deep in the staunch craft of a serious and persistent purpose. For whatever reason the crowd gathered when "it was noised that he was in the house" [2] at Capernaum, the people soon discovered how he was to use the success of his popularity, for he began immediately to speak "the word unto them." [2] In

[1] Canto II. [2] Mark 2: 1, 2.

the synagogue, though there were those who watched "whether he would heal him on the sabbath day,"[1] he said unto the man with the withered hand, "Stand forth."[1] When he was by the seaside, where "a very great multitude"[2] was gathered, "he taught them many things in parables."[2] In every case the success he attained was subordinated or sacrificed for the deeper purpose.

Jesus did not allow his mind to be occupied with his successes. In the midst of his successes he sent his thought out from himself to others. This is so obvious as to need only a word of illustration. When the crowd followed him out to a desert place and remained with him until the day was far spent, his word to his disciples was, "Give ye them to eat."[3] In the midst of those emotions into which we can only let our imaginations look from afar off, for we cannot follow, after he had raised the little daughter of Jaïrus, those friends who were amazed "with a great amazement,"[4] heard him say that "something should be given her to eat."[4] And after the disciples had

[1] Mark 3: 2, 3. [2] Mark 4: 1, 2. [3] Mark 6: 37.
[4] Mark 5: 42, 43.

made the confession, "Thou art the Christ,"[1] he began to say to them and the multitude, "If any man would come after me, let him deny himself, and take up his cross, and follow me."[2]

Along with the mighty charm and power of Jesus' personality, and as a part of it, went the instinct of self-concealment. He would, if possible, hide himself behind his message and his work. It was this instinct which saved his self-assertiveness from becoming egotism. When he pushed himself to the front, it was from necessity and not from choice. However much he was forced to speak of himself, he was not a man whose self eclipsed teaching and service. More and more as his public life passed, he was obliged to bring himself into prominence, for his personality was inseparable from his message. In another chapter we shall deal with the "Self-Assertion of Jesus," but all such self-assertions involved the laying aside of the preference for self-concealment, of the reserve and modesty of his nature. The blind man of Bethsaida was led out of the village before the hands of Jesus were laid upon

[1] Mark 8: 29. [2] Mark 8: 34.

his eyes; and after his sight was restored so that he "saw all things clearly," he was sent away to his home, with the command, "Do not even enter into the village."[1] This was not the only case in which the blind were treated in this way.[2] That leper who came with the faith, "If thou wilt, thou canst make me clean," was strictly charged, "See thou say nothing to any man."[3] Those insane people whose instinct recognized in him something more than was seen by the average observer, were not allowed to speak, "because they knew him."[4] When they hailed him as "the Son of God," he imposed silence upon them.[5] When he went upon a journey into the borders of Tyre and Sidon, his intention, though thwarted, was that no man should know it,[6] and when he restored the daughter of Jaïrus to her father, he made the special request that those who had seen the wonderful deed should not let others know of it.[7] Upon the disciples themselves Jesus imposed the same condition. The knowledge which they gained of his char-

[1] Mark 8: 25, 26.
[2] Matthew 9: 30.
[3] Mark 1: 40, 43, 44.
[4] Mark 1: 34.
[5] Mark 3: 11, 12.
[6] Mark 7: 24.
[7] Mark 5: 43.

acter and his greatness, they were not to divulge. They were to hold such facts as hidden treasures in their memories, until such time as it became necessary to bring them forth. After the great confession of Peter at Cæsarea Philippi, "he charged them that they should tell no man of him," [1] and of those things which they had seen upon the mount of transfiguration they were not to speak, "save when the Son of man should have risen again from the dead." [2]

This reserve of Jesus may have been made necessary by the conditions which were outside him. It may have been prompted by the need of postponing that final catastrophe which a direct and open claim of the Messiahship would have precipitated. It may have been expedient to wait until the disciples were more thoroughly matured in the Christian life. But there must also be a reason deeper than these. Jesus was never false to himself; he never acted a part. What he did was a genuine expression of what he was. He lived a real life. If, during the first months of his public ministry, he showed reserve, it was because there was a correspond-

[1] Mark 8: 30. [2] Mark 9: 9.

ing reality in his personality. It was the expression of himself. All the attempts which he made to conceal the results of his power, were but the appearing of an element of his nature. They were prompted by the instinct of self-concealment. Then when at last he came forward with his mighty claims, and asserted himself before all men as the expected Messiah, he made a sacrifice of his own desire for reserve and concealment because he felt that only by such sacrifice could the will of his Father be accomplished. The effect of the Gospel stories is to make us feel that the first and instinctive action of Jesus was to hide himself, that his nature was one of reserve and modesty, and that the pushing forward of himself in the later ministry was the effort of the "meek and lowly" man to perform a majestic and supreme duty which was imposed upon him by the will of the Almighty.

Thus in the subordination of success was involved the subordination of himself. That precept which he gave to his disciples was one which had been learned by him in no other school than in the stern, real school of personal experience, and wrought out of his struggle

with the world as one of the products of his life. He had lived it; it was a part of himself; therefore it was vital in his teaching: "Whosoever shall humble himself shall be exalted." [1]

[1] Matthew 23: 12.

THE AUTHORITY OF JESUS' WILL

THE AUTHORITY OF JESUS' WILL

XVIII

THE AUTHORITY OF JESUS' WILL

When we come to study the effect of Jesus' will upon others, we must stop to remember that we are looking at this man from the point of view of personality; otherwise we should be led away from our simple purpose. Such a study opens many problems. We travel a mountain path out of which lead other paths which open attractive views, alluring vistas, inviting byways. But we must keep to the main road of our study. It is not in our purpose to delve into the deep mysteries of the meaning of miracles and their relation to the course of nature. We shall not undertake to defend them. Certain facts are related in the Gospels. We take those facts as they stand. Behind them we see a person moving. Through those facts, therefore, we try to see that person. We are studying not miracles but a man. We are applying ourselves not to a problem but to a personality. This fact of personality, we may remind ourselves, is the

ultimate reality in the universe. Whether in God or in man, personality is the highest fact. Behind nature, which reveals God, and behind activity, which reveals man, lies the fact of personality.

There was, therefore, something in Jesus which corresponded to and was the origin of his deeds. His acts of healing cannot be made an exception to this statement. They tell of something in him. They are expressions of a reality of his nature. There was something within which made possible the facts which appeared to those who were without. That inward thing must possess a power sufficient to produce the effects. There must lie in Jesus' personality an adequate cause. The activity of a man is only the measure of the power of the man; and such a measure is never greater than the thing measured. We are not estimating Jesus correctly unless we perceive in some element of his personality, or in all elements combined, the cause which produced the wonderful works. Again must we warn ourselves against supposing that any account of the healing power of Jesus which we can give from this point of view is a complete account. Jesus was

not a mere healer in the usual sense. His motive was religious. The sources of his power lay so far back in his strange relation to God that we cannot penetrate to them. We can only examine that portion which comes within our range of observation. We can deal with the subject only in a fragmentary manner, conscious all the while of unseen forces and uninterpreted meanings.

When we search for that element in the personality of Jesus which exercised so great authority over men, and which so effectively operated for the cure of disease, we find it largely in his will. In this case, as in all cases, we cannot make any such sharp distinctions between the different elements of personality as to cut one off from all the rest. Personality is always a living and a total fact. In the healing activity of Jesus, therefore, we cannot omit the influence of the mind of Jesus as it worked to understand causes and to comprehend men. We cannot eliminate the sympathy of Jesus as it operated to draw men to him and increase their confidence in him. Mind and heart contributed to produce the great results. Yet the chief factor in that portion of the mighty

power which comes within our observation was the will of Jesus. There was an authority in that will. Its supremacy was recognized. Its royal dignity and right made the wills of others bow before it. It was as the sheaf in Joseph's dream. It had such potency that it assumed royal prerogatives. Its power was such that it created faith. When it was itself reenforced by the faith which it had created it became almost omnipotent.

Yet the will of Jesus in the midst of its splendid authority never became coercive. It recognized, as in fact it was obliged to recognize, the freedom of all other wills. It was kingly but not tyrannical. It never rode roughshod over the convictions or consciences of others. Willingness to be helped by it was the condition of receiving help from it. Active desire to receive its assistance was the usual accompaniment of its exercise. Even when the traders were driven from the temple court,[1] the contest was not simply that of one man's will against the wills of many men. It was one man's will, strengthened by the knowledge of the many that they were in the wrong, opposed

[1] Mark 11: 15.

to the wills of the many. There were occasions when Jesus would have exercised the majesty of his will, but could not, for to do so would have been to resort to coercive methods. Lack of faith prevented him from doing many things which he would otherwise have done. In no place was he more eager to bring people under the influence of this power, so that he could help them, than in Nazareth. Childhood had woven about it a veil of sentiment through which it seemed the more beautiful. The friends of his youth and young manhood were there. To the love of man as man was added the love of personal attachment. Jesus went back to his old home in hope of doing some of his mightiest deeds there. But he found himself "among his own kin, and in his own house" [1] almost helpless. Those who had known him as a child and young man were utterly incredulous. They had no faith in him. The reports which they had heard of his work in other towns were discounted by their own familiarity with his early years. "He could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

[1] Mark 6: 4-6.

And he marvelled because of their unbelief." [1] The importance which Jesus attached to faith in the power of his will before that will could work its full results is seen in his word to the man who brought his insane son to the disciples to be cured. There was a lingering doubt in the man's mind of Jesus' ability to effect the cure. That doubt was expressed in the words, "If thou canst do anything." [2] Jesus felt that he must remove all such opposing doubt. He assured the man before he undertook to effect the cure, "All things are possible to him that believeth." [2]

Such belief in his power, and such willingness to be influenced by it, Jesus could never have created except as that power and influence were exercised beneficently. If such authority of will could be conceived apart from interest in men's welfare and love for their persons, it would be the most destructive force that could be introduced into the world. It would become simply a thing to be dreaded. People recognized in Jesus' personality not only a mighty will toward men, but also such a character as made it a "good will" toward men.

[1] Mark 6: 5, 6. [2] Mark 9: 22, 23.

The authority of Jesus' will was often strong to influence the conduct and life of others. "Passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they left the nets, and followed him. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him."[1] At another time Levi the publican "arose and followed him" in response to his call.[2] The power of his will was exercised to support the discouraged Jaïrus, as they were making their way to the house where the daughter was. For some came to him saying, "Thy daughter is dead. . . . But Jesus, not heeding the word spoken, saith . . . Fear not, only believe."[3] In quite another way did that same authority reveal itself in the temple, when the traders

[1] Mark 1: 16-20. [2] Mark 2: 14.
[3] Mark 5: 35, 36.

were driven from its courts,[1] yet with effects as great in their own way.

In the thought of Jesus the relation between sin and disease was so intimate that he felt that he could not properly fulfil his moral mission in the world without exercising the authority of his will over those who were suffering from disease. The ministry of Jesus to the soul and his ministry to the body are so closely interwoven as to be practically one. His mission was a life-bringing mission. But the life of the soul has its bearing upon the life of the body, and the life of the body has its bearing upon the life of the soul. He therefore spent much time and poured out vast energy in the healing of diseases. Wherever he went

> "Some novel power
> Sprang up forever at a touch."[2]

The healing ministry of Jesus throws light upon the physical aspects of the personality of Jesus. In him was abundant life. That will which showed itself in the healing of the sick was built upon the physical foundations of an unexhausted vigor. It was fortified by overflowing health. Upon the paralysis of weak-

[1] Mark 11: 15. [2] Tennyson, "In Memoriam."

ened natures he brought to bear a force of will which was all the more effective because of the physical vigor which reenforced it. We must think of Jesus as a man of vast physical resources, of almost tireless activity, and almost exhaustless vitality.

In a majority of the cases in which Jesus effected cures, there was some touch. Personality often best expresses itself, and makes itself appreciated in all the measure of its greatness, through the thrill of the hand-touch. The first impulse of the true giver of sympathy is to place the hand upon the one to whom the sympathy is given. This contact was not the means of effecting cures. It was only the method of expressing that sympathy which words cannot express, and of gaining the unreserved confidence of the person to be healed. The blind man of Bethsaida required the repetition of the process before he was perfectly recovered. The first touch was not enough. Jesus must the second time lay his hands upon his eyes. Then, when he looked steadfastly, he "saw all things clearly." [1] The two blind men, however, felt the wonder-working power at

[1] Mark 8: 25.

the first contact, perfecting their recovery.[1] The woman whose spirit of infirmity had been upon her eighteen years, felt his hands laid upon her, "and immediately she was made straight."[2] Jesus touched both the ears and the tongue of that man from the borders of Decapolis, who was deaf and had an impediment in his speech.[3] The touching of the leper is a matter of special significance, both from the nature of the disease and from the fact that Jesus, as he touched him, made a distinct assertion of his will: "I will; be thou made clean."[4] In Nazareth there was a close relation between the touch of Jesus and the healing of disease, for we are told that "he laid his hands upon a few sick folk, and healed them."[5] When he was making his tour among the villages and cities and through the country, "as many as touched him were made whole."[6]

This touch sometimes took the definite form of a hand-grasp. During the process of the deliverance of the deaf and dumb boy from the toils of his infirmity, Jesus "took him by the hand, and raised him up."[7] The same method

[1] Matthew 9: 29, 30. [2] Luke 13: 13. [3] Mark 7: 33.
[4] Mark 1: 41. [5] Mark 6: 5. [6] Mark 6: 56.
[7] Mark 9: 27.

was adopted in the cure of Simon's wife's mother.[1] And in one of the greatest of all the great works which are recorded, the raising of Jaïrus' daughter, he took "the child by the hand."[2]

The record of some of the cures which Jesus effected is so incomplete that it is impossible to describe the method. We are not able to make any definite statement. There may have been contact with the afflicted persons; there may have been no contact. About such an event in the early ministry of Jesus in Capernaum, we are simply told, "And he healed many that were sick with divers diseases, and cast out many demons."[3] All that we are told of the cure of the blind and dumb man is that "he healed him, insomuch that the dumb man spake and saw."[4]

There is another class of cures, the records of which, when interpreted naturally, seem to imply that there was no touch. In many of these cases, circumstances prevented personal contact. They are numerous enough and sufficiently authenticated to convince us that

[1] Mark 1: 31.
[2] Mark 5: 41.
[3] Mark 1: 34.
[4] Matthew 12: 22.

while Jesus preferred to place his hand upon the person whom he cured, he was not dependent upon that method. The man with the unclean spirit in the synagogue at Capernaum was cured by the simple word of command, so that the people in their amazement said, "With authority he commandeth even the unclean spirits, and they obey him."[1] At another time in one of the synagogues a man with a withered hand was cured in the act of obedience to the word, "Stretch forth thy hand."[2] There is no evidence that Jesus touched the palsied man in the house in Capernaum,[3] or the insane man in the country of the Gerasenes.[4] The ten lepers seem to have been cleansed without contact,[5] nor is there any mention of a touch in the story of the opening of the eyes of the blind man of Jericho.[6]

In a great majority of cases in which circumstances allowed it, Jesus touched the persons over whose wills he exercised the authority of his own. Yet he was not limited by the necessity of doing so. His touch seems to have been the expression of the instinct of his sym-

[1] Mark 1: 25, 27. [2] Mark 3: 5. [3] Mark 2: 10, 11.
[4] Mark 5: 8. [5] Luke 17: 14. [6] Mark 10: 52.

pathy rather than the method of his work. A man who sees a helpless child upon the street, to whom he longs to give assistance, lays his hand upon the child's head when he speaks to him in the tender tones of a great sympathy. The touch carries courage with it, because it is the unmistakable evidence of a deep desire to help. But the help is not in the touch; it is in the man behind the touch. The full power of an electric current is felt when steel is brought into contact with the wire which conducts it. But the magnet feels that power when it is laid alongside the current, and responds with all the evidence of a new force within itself. The hand touch of a great personality sends the thrill and the influence of the life through every part. But the touch is not the personality. The force of it, the life, the vital spark, may be felt with creative energy when one hears the voice. It may even, as is once recorded of Jesus,[1] be felt at a distance. That is the great exception. The stone or the log cannot feel it at all. But if in the life there is the magnetism of a living faith, or even if there is one who can store up and carry the new vital

[1] Mark 7: 30.

force, the majestic supremacy of life is asserted. The authority of the will is recognized. The will within responds to the command of that regal will without. That this does not fully account for the healing power of Jesus, the Gospels give their evidence, and every instinct in us rises up to assert. For the Gospels contain more than this explains, and life contains more than the Gospels can convey. Some of the cures of which we have taken notice may be adequately accounted for thus; many of them cannot be. The power which Jesus derived from his purity of life, and from his religious faith, we can neither measure nor define. Even if there were in Jesus nothing more than the supreme excellence of human personality, his power over disease we are not in a position to understand. We can neither deny the fact nor explain the method. That the personality of Jesus was rich enough to compass these results we believe. And in making our estimate of the man who is brought to view in the Gospels, we must reckon with this majestic authority of Jesus' will.

THE JOY OF JESUS

XIX

THE JOY OF JESUS

We look at the clouds which come rolling up out of the west of a summer evening just at that moment when the sun is setting. They are black and ominous. They pronounce the threat of the coming storm. Then the sun's rays slant through them, and shine in between them. Alongside the black appear the silver and the gold. No man can tell which is greater, the gloom or the glory, which indeed is the cloud itself; for it takes the two together to make that western cloud. So is the blending of joy and sorrow in the life of man, and especially in the life of Jesus of Nazareth. He has been called the "Man of Sorrows." That is only as true, and certainly as false, as any half truth. It would be no farther from the whole truth to call him the "Man of Joys." To say that Jesus was a man of deep emotions is to say that he was both a "Man of Sorrows" and a "Man of Joys." There is as much gold as gloom. But no man can fully understand

what those joys were, nor how great, until he reach the deeper currents of human life which are always tranquil. There is an interpretation of all human experiences into the deeper blessedness of life. In that interpretation lies the full, rich, invulnerable, unruffled joy. That Jesus had made this interpretation is evident. That he had come to know

"The far-off interest of tears" [1]

is one of the most obvious impressions left upon us in reading the Gospels. We see this when we remember that the value and authority of his teaching lay in the depth of his experience, and then go back to read the Beatitudes. No man who had not interpreted the western cloud into a sunset glory could have said:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

[1] Tennyson, "In Memoriam."

Rejoice, and be exceeding glad: for great is your reward in heaven."[1]

Beneath all the failures of Jesus' life, beneath all its sorrows, were springs of the pure, living waters of joy which never failed to refresh and sustain him. There is a song of Sidney Lanier's which carries us back into the presence of these deep sources. It is "A Song of Eternity in Time."

"Once, at night, in the manor wood
My Love and I long silent stood,
Amazed that any heavens could
Decree to part us, bitterly repining.
My Love, in aimless love and grief,
Reached forth and drew aside a leaf
That just above us played the thief
And stole our starlight that for us was shining.

A star that had remarked her pain
Shone straightway down that leafy lane,
And wrought his image, mirror-plain,
Within a tear that on her lash hung gleaming.
'Thus Time,' I cried, 'is but a tear
Some one hath wept 'twixt hope and fear,
Yet in his little lucent sphere
Our star of stars, Eternity, is beaming.'"

A star within a tear: that is the symbol of the life of Jesus. But the tear was shed only that it might reflect the star. The star therefore was the greater thing, although the tear contained it.

[1] Matthew 5: 3, 4, 5, 10, 11, 12.

We have already made a brief study of Jesus in his successes. A certain measure and sort of joy always go along with the kind of successes which he achieved. He found much pleasure in the common, happy experiences of life. He was once a boy, and there is infinite suggestion of light-heartedness and freedom in the mere statement. He enjoyed the companionship of friends,[1] and resorted to the homes of those who loved him.[2] Jesus was not an ascetic as John the Baptist was, who came "neither eating nor drinking."[3] Nor, while Jesus "came eating and drinking," was that charge which his enemies cast against him a true one, that he was "a gluttonous man, and a winebibber."[3] For he took the trouble to refute it. Yet he was capable of the human sensations and thrills of joy which go with great popularity. This capacity is sufficiently proved by the fact that within it was the germ of one of the strongest temptations which ever assailed him,[4] and that sometimes he had to turn his back upon the evidence of his popularity in order most effectively to do his work.[5] The joy of

[1] Mark 5: 37. [2] Mark 1: 29. [3] Matthew 11: 18, 19.
[4] Matthew 4: 8, 9. [5] Mark 1: 37, 38.

his successes was upon him and within him. It was on his face, in his bearing, an element in his power, when multitudes came together,[1] when "they brought unto him all that were sick," [2] when it was reported that all were seeking him,[3] when the multitude was gathered at the lake-side,[4] when the press was so great that "they could not so much as eat bread," [5] when "a great multitude followed him, and . . . thronged him." [6]

We may, however, pass over this element in the joy of Jesus very hastily, aware that as we are thinking of it we are only touching the hem of the garment which enfolded him. When we come to a closer observation of this subject, we notice as a deeper element of the joy of Jesus, the joy of the possession of power. The orator knows it as he stands before his almost breathless audience. The masterful physician knows it as he applies all the art of his experience in his fight with disease. One such, MacLure by name, knew it in one of the Scottish glens, at the moment which his friend, observing him, described: "It gar'd ma

[1] Mark 10: 1. [2] Mark 1: 32. [3] Mark 1: 37.
[4] Mark 5: 21. [5] Mark 3: 20. [6] Mark 5: 24.

very blood rin faster tae the end of ma fingers juist tae look at him, for a' saw noo that there was tae be a stand-up fecht atween him an' deith for Saunders, and when a' thocht o' Bell an' her bairns, a' kent wha wud win."[1] Like the great orator, Jesus held those multitudes which followed him. Like the masterful physician, Jesus battled with those diseases which were around him. There was victory in his face. There was confidence in his demeanor. He was never baffled nor panic-stricken by the greatness of the demands upon his resources. Even when the people "ran round about that whole region, and began to carry about on their beds those that were sick,"[2] or when "they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment,"[3] he held himself with the manner of one who was aware of a power adequate to all demands. In the consciousness of such power, "he healed many."[4] In the consciousness of such power he made response to Jaïrus and "went with him,"[5] entering into the house where, though laughed to

[1] Maclaren, "Beside the Bonnie Brier Bush."
[2] Mark 6: 55. [3] Mark 6: 56. [4] Mark 1: 34.
[5] Mark 5: 24.

scorn, he calmly made his preparations to assert himself.[1] Such sense of the possession of power is always one of the deep joys of men. It rises above derision. It calmly proceeds to overturn all obstacles. It views the petty forces which oppose it, as the mountain looks down upon the little hills. It is calm, while resistless. It is most tranquil when most active. It is most modest when most admired. It is always self-respecting. It is always joyful.

Akin to this was the joy of such confident knowledge of the truth as gave him a rightful leadership in spiritual things. He was a master in leading men to God. This implies a double joy. There was the joy of leadership, and, deeper still, the joy of the knowledge of truth itself. This leadership his disciples fully recognized. Under it they labored. He gave them instructions how to live and what to teach. He imparted to them some share of the authority of his power, and "began to send them forth by two and two."[2] When the Seventy returned to him after a successful journey, although he warned them not to be elated over the shallower meaning of their success, he himself

[1] Mark 5: 40. [2] Mark 6: 7.

shared in the joy of the deeper meaning of it.[1] The recognition of Jesus' rightful leadership was once made by two of his disciples in a crude way, but in a way which with its crudity had in it such evidence of affection and desire for continued relations with him, that it must have brought deep joy with it. It was the request of James and John, "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory."[2] Jesus' rebuke of these two men was not as the rebukes which he gave to Pharisees and hypocrites. It was tempered with tenderness, softened with affection, changed almost into a benediction by the love which was behind it. They had recognized his rightful place. It gave him joy.

Another phase of the joy of Jesus can be measured only as we measure his sympathy. It can be estimated only as we estimate the opportunities which he had and used to help and minister. The sun of true sympathy is able to transform any western cloud. The life of service is the happy life. "Happiness is the natural flower of duty."[3] How far is it then from the whole truth to call Jesus "The Man

[1] Luke 10: 17-20. [2] Mark 10: 37. [3] Phillips Brooks.

of Sorrows"! We have only to touch this thought, as the swift-flying swallow drops to touch the surface of a lake, to see how deep it is. How inevitable is the logic which leads from sympathy and ministration to joy! If there is such thing as proportion in happiness, the life of Jesus was a radiant life, and its radiance was but the hint of the deep-abiding glow which filled his nature. Given the simple premise, "He healed many that were sick," [1] or, "He took" the little children "in his arms, and blessed them, laying his hands upon them," [2] and the conclusion is all in the terms of deep human joy, which may even be carried over into such experiences as that in the midst of which he said, "This is my blood of the covenant, which is shed for many." [3]

The joy of Jesus was the joy of the optimist. This was so profoundly and permanently a part of his nature that it absorbed into itself and transformed by its wondrous touch all the darker experiences of life. Jesus' optimism was unconquerable. Therefore his joy was undisturbed. It was of the sort that others have had, who have said:

[1] Mark 1: 34. [2] Mark 10: 16. [3] Mark 14: 24.

"I find earth not gray, but rosy,
Heaven not grim, but fair of hue.
Do I stoop? I pick a posy,
Do I stand and stare? All 's blue." [1]

It was of this sort but greater; for the optimism of Jesus was the greatest and the fullest the world has ever seen. If it is judged by its effects upon others, we may say that "it creates a concert in the human heart that never ceases, that takes up into itself the whole pathos of existence and blends it with the governing voices of joy, making them softer and richer, making it a solace and sanctity." [2] If it is judged by the words which he uttered, we may say that "they exhibit an inner freedom and a cheerfulness of soul in the midst of the greatest strain, such as no prophet ever possessed before him." [3] Whatever the present experience, the future was full of hope. However great the forces which opposed him, the forces which were with him were greater. However black the discouragement, it could not cast its shadow over the light which was within. However deep the suffering of body or of spirit, it could not conquer faith. The say-

[1] Browning.
[2] Gordon, "Ultimate Conceptions of Faith."
[3] Harnack, "What is Christianity?"

ings of Jesus are wholly pervaded by this unconquerable optimism. Even the ultimate catastrophe was not to be so great as to destroy his truth: "Heaven and earth shall pass away: but my words shall not pass away." [1]

There is a splendid illustration of the optimism of Jesus in the parable of the mustard seed. Small as that seed was the kingdom which he was establishing, but it was to become "greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof." [2] When he began to teach his disciples "that the Son of man must suffer many things," [3] and to say to the multitude, "If any man would come after me, let him deny himself, and take up his cross, and follow me," [3] he finished his words by saying, "There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power." [4] Before his Church had passed its natal hour, he calmly predicted that the gates of Hades should not prevail against it.[5] Looking on to the dread hour when he should be delivered up

[1] Mark 13: 31. [2] Mark 4: 32. [3] Mark 8: 31, 34.
[4] Mark 9: 1. [5] Matthew 16: 18.

to death, he repeatedly asserted that after three days he should rise again.[1] Looking yet farther on into the seemingly fatal events which were lowering, his unconquerable hopefulness shed light even there: "Then shall they see the Son of man coming in clouds with great power and glory."[2]

All the joy of this optimism had its rise from a good conscience, and from the sense of a mission clearly perceived and faithfully performed. The fountain of all this living water was within. From beginning to ending he could

> "See golden days, fruitful of golden deeds,
> With joy and love triumphing,"[3]

because he made his Father's purpose his own purpose. There was no dividing of the waters from the waters within him. But deep answered unto deep. His whole nature approved. His purpose formed, there was no hesitation to bend all energy to its accomplishment. The great voices of the past, as the figures of Moses and Elijah appeared to him at the transfiguration, gave their assent.[4] The voice from

[1] Mark 8: 31; 9: 31; 10: 34.
[2] Mark 13: 26.
[3] Milton, "Paradise Lost."
[4] Mark 9: 4.

heaven, which is always the supreme tribunal, was on his side at moments of great importance,[1] and doubtless at all moments as well. Even hostile men, when they tried to accuse him of evil, "sought witness against Jesus to put him to death; and found it not."[2] And when he was misunderstood by those about him he could always fall back upon his full understanding of God, and God's complete approval of him, and say, "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."[3]

Such a man had the rich experience of joy in such breadth and in such depth as others can share only in part.

[1] Mark 1:11; 9:7. [2] Mark 14:55. [3] Matthew 11:27

JESUS AS A FRIEND

XX

JESUS AS A FRIEND

In the mind of Jesus friendship assumed high meanings. The relations into which he entered with those who came near him were profound and real. They were never professional in their character, either as a man may cultivate acquaintance that he may profit thereby, or as a man may heartlessly search out the poor whom his conscience drives him to help. The friendships of Jesus were natural. They were the results of mutual needs. They were the inevitable outcome of a loving nature. While he used his friendships as opportunities of rich and abundant helpfulness, he also felt,

> "How dear the counsel of a present friend,
> Lacking whose god-like power, the lonely one
> In silence droops!" [1]

While he entered into this deep, natural relation with men and women of all sorts and conditions, he at one time clearly stated the condition upon which alone it was possible to enter into the closest and most vital relation with

[1] Goethe, "Iphigenia in Tauris."

him. It was when his family came to seek him, while the multitude was sitting about. In answer to the suggestion that they were seeking him, he said, "Who is my mother and my brethren? . . . For whosoever shall do the will of God, the same is my brother, and sister, and mother." [1]

Notice the extent of Jesus' friendships. Three men held the place next to his heart. By the natural process of affinity and selection they became his intimates. He depended upon them in trying times. He shared with them his highest triumphs. They went to sustain him when he was about to perform one of his greatest works.[2] They were with him when he entered into his highest joy.[3] He took them to guard him, that he might feel the courage of human sympathy, in the hour of his greatest grief.[4] Beyond this little group of men, and including it, as the larger circle must include the smaller, was that body of men, twelve in number, whom he chose from among his followers to be his companions. They were with him during the greater part of his ministry. They enjoyed his confidences, and entered, so far as

[1] Mark 3: 33, 35. [2] Mark 5: 37. [3] Mark 9: 2. [4] Mark 14:33.

they were able, into his thoughts and plans. They were more to him than disciples, as he was more to them than a teacher. Their relation was deeper than that between instructor and students; they were friends; they were companions. Jesus chose them, we are told, not simply "that he might send them forth to preach, and to have authority to cast out demons," but also "that they might be with him."[1]

The friendly disposition of Jesus finds beautiful illustration in his words to Zacchæus: "To-day I must abide at thy house;"[2] in his relation with the Pharisee, who asked him to dine with him,[3] and to the ruler of the Pharisees, who took him to his house on a sabbath to eat bread.[4] The largeness of this friendly disposition and the broad results of it are seen in the fact that "it came to pass, that he was sitting at meat in his house [or, at home] and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him."[5] Moreover the house of Mary and Martha was opened to him, when "he entered into a certain village,"[6] and when the lit-

[1] Mark 3: 14. [2] Luke 19: 5. [3] Luke 11: 37.
[4] Luke 14: 1. [5] Mark 2: 15. [6] Luke 10: 38.

tle band of friends went about from village to village there were "certain women which had been healed of evil spirits and infirmities . . . and many others, which ministered unto them of their substance."[1] In every place to which his healing ministry reached, Jesus left in devoted hearts the evidence of his kindness and friendliness. Jesus had many friends unknown to us by name. Among them were those who at the request of Jesus willingly released the colt for which the disciples were sent into the neighboring village,[2] and "the goodman of the house" whose large upper room, furnished and ready, was put at the disposal of the disciples wherein to make preparation for the coming passover.[3]

To Jesus friendship was always two-sided. There were the giving and the receiving. Both were necessities. There is no more touching fact in the life of Jesus than his need of friends. His independence of will was not so great that he needed no human sympathy. He was never so far away from men that they could not reach across the distance with the offering of their presence and help. There was no dark

[1] Luke 8: 2, 3. [2] Mark 11: 5, 6. [3] Mark 14: 14, 15.

valley into which he entered which was not made lighter if he could have his friends with him. There was no joy which he did not exalt by sharing it with his companions. The children were his friends. He loved them and they were not timid in his presence. The child was not simply an object-lesson. When he talked about children he must have them near. He must feel the heart, and touch the cheek. To forbid them to come unto him was a loss to them, and a grief to him. When he talked about them, "he took them in his arms, and blessed them, laying his hands upon them."[1] This only illustrates Jesus' need of human friendship. He chose his disciples "that they might be with him."[2] He could not be satisfied to be alone when his soul shone out through his face and garments, but "he was transfigured before them."[3] No less did he need friends to share his sorrows. It is the instinct of the human heart to make some other a confidant in sorrow. To tell of sorrow is to feel a part of the burden of sorrow raised. To try to bear it alone is to break under it. Jesus needed to tell some one his. When the

[1] Mark 10: 16. [2] Mark 3: 14. [3] Mark 9: 2.

conviction was settled within him that the outcome of his life was to be suffering and a premature death, he began to tell his disciples, "that the Son of man must suffer many things."[1] His words at the Last Supper were the words of a man who shared his grief with his friends.[2] Gethsemane was easier because not far away were Peter and James and John.[3]

Friendship, however, was not a mere sentiment. It was no blue, gauzy mist arising from the need of the heart, as the vapors rise from the brooks, only to be swept away into nothing by the first violent wind. It was of rock, and could bear many blows. It must indeed be shaped by sharp chisel and blunt hammer into its highest form. He did not "treat friendships daintily, but with roughest courage."[4] The sharp chisel of rebuke was directed against one of the Pharisees with whom he went to dine,[5] and the blunt hammer of a parable against another.[6] He firmly, even if gently, disapproved the conduct of Martha when he was a guest in her house.[7] With his

[1] Mark 8: 31.
[2] Mark 14: 22-25.
[3] Mark 14: 32, 33.
[4] Emerson, "Essays."
[5] Luke 11: 39-41.
[6] Luke 14: 7-14.
[7] Luke 10: 41, 42.

disciples he was patient, but never afraid to make them feel that "faithful are the wounds of a friend." He thought they should have comprehended the meaning of a parable which he spoke to the scribes and Pharisees, and chid them with the words, "Are ye so without understanding also?"[1] Then immediately he went on to explain as to little children. The tension of his friendship with Judas went beyond the breaking point. He was faithful to the traitor to the end, but the end came when he said, "The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born."[2] Because Peter was one of the dearest of all his friends, he did not temper the severity of the reproof which he thrust at him at the moment when the disciple would have kept him from the path of sacrifice: "Get thee behind me, Satan."[3] But it was a very different sort of look which was on the face of Jesus, and a very different sort of tone which was in his voice, when at a later time he was obliged to recall the same disciple to moderation, away from

[1] Mark 7: 18. [2] Mark 14: 21. [3] Mark 8: 33.

the extreme vehemence of his professions of loyalty. The voice was of the sort which the child sometimes hears when he sees a tender smile lurking behind a stern countenance. For love's excesses demand the answer of love's gentlest admonition. "And Jesus saith unto him, Verily I say unto thee, that thou today, even this night, before the cock crow twice, shalt deny me thrice." [1] This sort of tender reprimand had Jesus also for those two disciples who with Peter made up the inner circle of his friendship when they erred either on the side of intolerant loyalty,[2] or on the side of confusing their devotion to him with their own selfish hopes.[3]

Of however great worth the friendship of men was to Jesus, his friendship was of infinitely more worth to them. The giving and the receiving could not be equivalent. Friendship is always a matter of personality. Each man gives himself to the other. All the sympathy and courage and satisfaction of human longing for companionship which the friends of Jesus gave to him, could not in the least be compared with the richness of that personality from

[1] Mark 14: 30. [2] Luke 9: 54, 55. [3] Mark 10: 42-45.

which they drew when he gave himself to them. Jesus expected much of his friends, but he gave them more. He did not measure his friendship for them by their capacity to receive. The highest friendship never does this. Although they did not live up to his expectation of them, so that at the critical time he had to say, "All ye shall be offended," [1] yet he continued to the last to take them into his heart. He led them out with him unto the place which is called Gethsemane.[2] He expected supreme loyalty from them after he had been taken away, insomuch that he said to them, "Ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved." [3] Many mighty tests of their loyalty he foresaw and warned them against, yet he did not release them from complete devotion. Even under such forebodings, what he gave them was more than all that he expected of them, for he told them that in the midst of the darkest circumstances they should "see the Son of man coming in clouds with great power and glory," [4] and again: "Heaven and earth shall pass away: but my words shall not pass

[1] Mark 14: 27. [2] Mark 14: 32. [3] Mark 13: 13. [4] Mark 13: 26.

away."[1] With patience he expounded all things to his disciples in private,[2] explaining in all details such a parable as that of the sower and the seed,[3] as if sharing in the joy of their dawning insight into truth; as if answering with his own thrilling heart the question,

"And what delights can equal those
That stir the spirit's inner deeps,
When one that loves, but knows not, reaps
A truth from one that loves and knows?"[4]

Jesus had all the thoughtfulness and solicitude of true friendship. When his close friends came back to him, after a journey, with all the confidences with which their hearts were filled, telling him all things "whatsoever they had done, and whatsoever they had taught,"[5] he saw their weariness, and though the work was pressing upon them and him, he said to them, "Come ye yourselves apart into a desert place, and rest a while."[6] After the thousands had been fed, and the day was gone, and the disciples were weary with their efforts, and distracted by the crowds, though he needed their help in the care of the people, and was himself as weary as they, he would not let them

[1] Mark 13: 31. [2] Mark 4: 34. [3] Mark 4: 14-20.
[4] Tennyson, "In Memoriam." [5] Mark 6: 30, 31.

stay, but sent them on to the other side of the lake, even as we read, "He constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away." [1]

Truly, in the mind of Jesus friendship assumed high meanings.

[1] Mark 6: 45.

THE SYMPATHY OF JESUS

XXI

THE SYMPATHY OF JESUS

That deep, genuine, kindly friendliness which, in the last chapter, we discovered to be a part of the personality of Jesus, implied a large, true-hearted sympathy. The two are inseparable companions. Neither ever exists apart from the other. "A friend should bear his friend's infirmities." [1] That is possible only as the friend enters by sympathy into his friend's infirmities. Sympathy is the ability to put oneself in another's place. It is never self-conscious, but always self-forgetful in the presence of those whom it can help. It is essentially vicarious. Of every man of deep, sound sympathy can some others say, "He hath borne our griefs, and carried our sorrows. . . he was wounded for our transgressions, he was bruised for our iniquities." [2] Sympathy is a large element in giving to a man what we call a great personality. It is a mighty magnet which draws all other lives to itself. Almost

[1] "Julius Cæsar." [2] Isaiah 53: 4, 5.

without knowing why, they find themselves coming into its presence. Without reasoning out the cause of the attraction, they respond to the man of sympathy. They are sure of the greatest of all gifts, which is self. They are sure of being understood. The need of sympathy instinctively seeks out and finds such men of rich personality. In this way the disciples of John the Baptist, at that pathetic moment when they came away from the tomb where they had buried their martyred master, "went and told Jesus." [1]

While there is a close relation between sympathy and experience, it is not necessary for a man to pass through a certain experience before he can enter with sympathy into that experience in another. Sympathy is enlarged and enriched by experience, but it is not dependent upon it. The man of many grievous trials is not necessarily the man of the truest sympathy. Sympathy lies deeper than experience. It is an essential part of the personality of a man. Jesus was the better able to enter into the conflicts of his friends, because he was himself a sorely tempted man.

[1] Matthew 14: 12.

His majestic struggle in the wilderness made him the better able to be touched with the feeling of men's infirmities. His frequent contact through many years in Nazareth with the poor, with those who had sold themselves from liberty into slavery, with the blind, with those who had the signs of their bondage upon their bodies, helped him to shape the plan of his work.[1] His frequent observation of the isolation and the friendlessness of the publican, and the ostracized condition of the sinner, opened his heart the wider to the oppressed classes in society. By the time he entered upon his public ministry, his mind was so filled with the hopeless condition of these classes, and his heart so crowded with emotions of desire to help them, that he was ready to offer a heart full of love to all such who came in his way. His experience had enlarged his sympathies and given them their direction. Yet they had not created them. Sympathy was a part of his nature. There was always a man behind and beyond experience.

A similar relation exists between sympathy and the knowledge of men and conditions.

[1] Luke 4: 18-21.

Such knowledge means the increase of the tenderness and the breadth of sympathy. But such knowledge is not the creator of sympathy. It is possible for a man to know all the hard conditions of his neighbors, and yet to steel his heart against their needs. Another man comes to the needs of his neighbors with a fine, deep sensitiveness of sympathy, ready to answer every need with help. Jesus' knowledge of men indicates that in his early life he was a keen observer of conditions, and a true interpreter of circumstances. He came up to his public ministry with a profound and ready sympathy, trained by long and sensitive contact with the conditions of life. Political tendencies he had observed so truly and interpreted so correctly that he wept over the nation's capital in the thought of its impending doom.[1] The causes of sin, the conditions of society which made sin easy, and that depravity of life out of which it was so difficult for some to rise, he had studied with so much discrimination that, while he pronounced his unqualified condemnation upon hypocrisy, and those who practised it,[2] he was quick and

[1] Luke 19: 41. [2] Matthew 23: 13.

ready with his forgiveness for that woman who wetted his feet with her tears,[1] and that man who, sick with the palsy, came unto him borne of four.[2] His compassion was called out for that multitude which, driven by an undefined and unsatisfied longing for religion, followed him out into the waste places, and was there "as sheep not having a shepherd."[3] And when he talked with a man who sincerely, though mistakenly, had been seeking eternal life, he "looking upon him, loved him."[4]

These facts indicate that Jesus understood the conditions of men, and read their deeper history through his knowledge of their conditions. This was the increase and the enrichment of his sympathy. But it did not create his sympathy. There was an element in his personality, lying back of this, which showed itself not in sentimentalism but in a quick responsiveness. The helplessness of insanity,[5] the prostration of fever,[6] the sadness of a diseased population,[7] the impotence of paralysis,[8] the pathos of deformity,[9] the emotions of

[1] Luke 7: 47. [2] Mark 2: 5. [3] Mark 6: 34.
[4] Mark 10: 21. [5] Mark 1: 25. [6] Mark 1: 31.
[7] Mark 1: 33, 34. [8] Mark 2: 5. [9] Mark 3: 3.

anxiety and great sorrow,[1] all made their immediate appeals to the deep-lying tenderness and strong, ready sympathy of Jesus, so that even the dumb petition of utmost timidity called out the question, "Who touched my garments?"[2]

This deep, responsive sympathy was behind all the cures which he effected. This commanding figure among the forces of his personality sent out its royal edict to his will which then in turn exercised its mighty authority over the wills of others. Behind the process lay the cause in sympathy. He was "moved with compassion" at the sight of leprous spots.[3] He sighed as he placed his fingers upon blind eyes.[4] Of the father of the demoniac boy, he asked the question, prompted by pity, "How long time is it since this hath come unto him?"[5] The whole philosophy of his healing and teaching ministry he condensed into the sentence, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners."[6]

As we have already noticed, the sympathy of

[1] Mark 5: 23, 24. [2] Mark 5: 30. [3] Mark 1: 41.
[4] Mark 7: 34. [5] Mark 9: 21. [6] Mark 2: 17.

Jesus usually expressed itself, where circumstances permitted, by a touch. The power of contact to convey emotions of tender sympathy is known both to every giver and to every recipient of sympathy. That the contact of Jesus with those who were in trouble was the necessary means by which he conveyed the power of his will to them, we cannot believe, since there are recorded cases in which there was no touch. That the contact of Jesus with those whom he helped was the instinctive movement and impulse of his great sympathy, we can readily understand. The leper,[1] the blind,[2] the fever-stricken,[3] the insane,[4] and many others,[5] he laid his hands upon.

Sympathy is always an unmeasured and immeasurable element in personality. It is manifested only in its effects, yet its effects do not fully reveal it. The clearest evidence of its greatness is that need finds there as by instinct its comfort and satisfaction. If this test is applied to Jesus, we find in him a man of the deepest and most exhaustless sympathy, for in his train was always the innumerable

[1] Mark 1: 41. [2] Mark 8: 25. [3] Mark 1: 31.
[4] Mark 9: 27. [5] Mark 6: 56.

company of those who, friendless or diseased or sorrowful, found in his presence the cheer, or strength, or comfort which their necessity demanded.

JESUS AS A MAN OF PRAYER

XXII

JESUS AS A MAN OF PRAYER

The deep genuineness and reality of Jesus' life, which we have taken for granted in our thoughts of him from the beginning, force us to the conclusion that, because he prayed, prayer was one of the great, common human needs which he felt and satisfied. To suppose that he prayed simply for the sake of the example is to make him despicable in the sight of God. To conclude that Gethsemane stands for less of a struggle than it seems to imply in the record, is to discredit Jesus in the sight of men. Prayer implies the need of prayer. The need of prayer implies dependence. This conclusion is entirely in harmony with the effect produced upon us by a careful and unprejudiced reading of the Gospels.

We are not dealing now with the theory of prayer, nor with the average man's need of prayer. We have not so much to do with the content of Jesus' prayers, nor with the teach-

ing of Jesus on the subject of prayer. We have to do only with the effect of prayer upon the personality of Jesus. His life was what we sometimes call "a prayerful life." We are assuming nothing in such a statement. Of him it was preeminently true that "Certain thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be." [1] When we remember that the basis of all Jesus' thinking was the conclusion which he reached before his baptism that he was the Messiah, that he held a special relation to God, that he was doing the work of his Father in the world, we may be satisfied to rest our reasons for his need of prayer upon the following statement by Professor Coe: "A mother and a father, through labor and sacrifice, bring up a son, educate him, and send him forth from home to fulfil some mission that is dear to them as it is also to him. In his daily labor the son is really cooperating with his parents. He thinks their thoughts, feels with them, makes their purposes his own. Yet, ever and anon, the impulse seizes him to visit the old homestead,

[1] Hugo, "Les Miserables."

that he may talk with them face to face."[1] Jesus evidently could not be satisfied, however fully he seemed to be doing the will of his Father, unless now and again he talked with him face to face.

Prayer is a large, determining factor in personality. The charm, the fascination, the attractiveness, the power of personality are all enriched and beautified by prayer. Its reflex influence upon character is such that the man is made a greater man by it. Moreover, we judge men, and estimate their worth to society, and the safety with which we can put ourselves under the influence of their personality, by the evidence that their lives are prayerful lives. The mere fact that a man prays is little in such an estimate. The sort of prayer which lies just beneath his consciousness, ready to offer itself, is the determining fact. A man may pray the prayer of the Pharisee. Then we set him down as one of the most dangerous of men. He may pray the prayer of the publican, and because he humbles himself we feel safe in exalting him. The prayers of Jesus were never self-centered. They were, first, of the

[1] "The Religion of a Mature Mind."

sort which deepens and enriches personality. They were, second, of the sort which gives the larger outlook, and saves from selfishness.

The prayers of Jesus which helped to enrich and deepen his personality were prayers of thanksgiving and communion. For the simplicity and beauty of that truth which could be understood by the unlearned and the innocent, but which was quite overlooked by those who were wise in their own conceits, he gave thanks to God: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight."[1] When he was with that multitude upon whom he had compassion because they were as sheep having no shepherd, he took the loaves and the fishes, and before he gave them to his disciples, he looked up to heaven and blessed them.[2] Of the same nature was the prayer which he offered at the Last Supper.[3] Long-continued communion with God sometimes came to be a need which he must satisfy. When he felt the

[1] Matthew 11: 25, 26. [2] Mark 6: 41; 8: 7.
[3] Mark 14: 22.

exhaustion of a great day's work upon him, and the necessity of renewing that energy which went out so freely to men, he prayed. It was after the healing of many diseases that "in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed."[1] At another time of exhaustion, after the feeding of the five thousand, "he departed into the mountain to pray."[2] Before he faced the heart-breaking experience of the betrayal, he confessed to the disciples his need of prayer, saying, as they came to Gethsemane, "Sit ye here, while I pray."[3]

The record of Luke is so entirely in accord with the spirit of Jesus as it is disclosed in the other Gospels, that there is no reason to question its correctness. According to the story of Luke, Jesus was known to have prayed at all the critical moments of his life. The need of prayer was constant. No important step could be taken without it, and no great experience could be expected except in relation with it. At his baptism,[4] before choosing his disciples,[5] before the great confession at Cæsarea Phil-

[1] Mark 1: 35. [2] Mark 6: 46. [3] Mark 14: 32.
[4] Luke 3: 21. [5] Luke 6: 12, 13.

ippi,[1] at the transfiguration,[2] as well as in Gethsemane[3] and on the cross,[4] Jesus prayed. These were prayers of communion. They were for the enrichment and strengthening of character and personality.

Jesus also prayed for the larger outlook and deliverance from self. Such prayers were for the fortifying of his will by bringing it into absolute harmony with the will of God. They imply struggle and self-discipline. They involve a certain subjugation of self, by the substitution of another force which he recognized as greater, and another purpose which he recognized as wiser. The healing of the insane boy was made possible, as he said afterward to his disciples, only by prayer.[5] Gethsemane was a mighty contest. Will was against will. Repeatedly were they brought face to face. At last he rose to the higher purpose, and yielded utterly to the other will,[6] being delivered from the last claim which self made upon him. His cry upon the cross was a prayer for the final assurance of God's presence and approval.[7]

Jesus was dependent upon prayer. He felt

[1] Luke 9: 18. [2] Luke 9: 29. [3] Luke 22: 42.
[4] Luke 23: 46. [5] Mark 9: 29. [6] Mark 14: 36.
[7] Mark 15: 34.

profoundly the need of it. There can be no other explanation of his prayers than that they were the satisfaction of a deep and genuine longing. Those about him were aware of his habit of prayer. They saw his spirit enriched, his life beautified, his character sweetened, his relations with men made deeper, more tender and more efficient by his praying. They judged him, in the influence of his life upon them, and in the place which they assigned him in their thoughts and their affections, through this fact. Seeing that his grip upon the world was tightened, that his influence was enlarged, that his helpfulness was enriched, it is no surprise that they felt that he could teach them how those longings which they themselves felt might best be satisfied. Eagerly therefore they listened when he said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one." [1]

[1] Matthew 6: 9-13.

THE SELF-CONFIDENCE OF JESUS

XXIII

THE SELF-CONFIDENCE OF JESUS

"Self-confidence is the first requisite to great undertakings," said Samuel Johnson. Of this quality Jesus had great need. For the task which he set himself was stupendous. Yet the personality of Jesus was so symmetrically developed that his self-confidence never gained the mastery over those other qualities which were meant to regulate it. That experience out of which Jesus taught, and from which he did his work, had wrought in him its double result. Consciousness of power was saved from becoming self-conceit by humility, and humility was saved from becoming despair by self-confidence. The parallel growth of these two qualities in his personality is remarkable, so that we cannot approach the study of the self-confidence of Jesus without calling up the memory of those words by which he described himself: "I am meek and lowly in heart." [1]

The self-confidence of Jesus was inspired

[1] Matthew 11: 29.

both by the urgency of his mission, and by the certainty of help from above. More than to the man of whom they were written do these words apply to Jesus:

> "To the spirit select there is no choice;
> He cannot say, This will I do, or that,
> For the cheap means putting Heaven's ends in pawn,
> And bartering his bleak rocks, the freehold stern
> Of destiny's first-born, for smoother fields
> That yield no crop of self-denying will;
> A hand is stretched to him from out the dark,
> Which grasping without question, he is led
> Where there is work that he must do for God." [1]

There were the inner compulsion and the outer guidance. The magnitude of men's need and the decision to fulfil the mission of the Messiah constituted the first. The prayerfulness of his life and its dependence upon God clearly indicate the second.

The personality of Jesus became strangely magnetic, and grandly impressive through his self-confidence. He undertook tasks which men had always placed in the realm of the impossible. He undertook them calmly and fearlessly. He did not flinch in the face of them. He undertook them as if they were his appointed work in the world, assigned to him

[1] Lowell, "Columbus."

by a guiding will and purpose which he did not question. His complacent acceptance of seemingly impossible tasks is impressive. His reasoning was after this simple sort: If God has set me these tasks, I must be able to do them. We see him, therefore, with unexampled tranquillity and almost startling assurance accepting the tasks which ancient prophecy had set for the Messiah, even while he placed upon those tasks the most difficult interpretation.

This undaunted self-confidence of Jesus we take note of, as it stood face to face with disease. Our oldest record, the Gospel of Mark, throws upon the screen of history the living picture of a man who walked up and down amid the diseases which flesh is heir to, carrying everywhere life, vigor, courage, restoration. There are no evidences of inner debates whether he was able to do the deeds which he set himself, nor whether it was wise to do them. He was as self-reliant as he was fearless. The difficulty of the labor did not result in hesitation. With promptness which suggests no questioning he spoke and acted. If he was in a synagogue where there was a man "which had his hand withered," the word of

command went out from him, "Stand forth. . . . Stretch forth thy hand."[1] To the wild, lonely victim of insanity in the country of the Gerasenes, he said, "Come forth, thou unclean spirit, out of the man."[2] The Syrophœnician woman heard him say, "The devil is gone out of thy daughter."[3] With utmost confidence, as if the thing which was to be had already been accomplished, he spoke to the blind man near Jericho, "Thy faith hath made thee whole;"[4] to one blind and deaf, "Be opened."[5] When the centurion came to him, saying, "Lord, my servant lieth in the house sick of the palsy, grievously tormented," Jesus answered him with the utmost calmness, with absolute assurance, "I will come and heal him."[6] When he came down from the mount of transfiguration to find that his disciples had failed to cure a boy who had been brought to them by a father, in the same sentence in which he rebuked the disciples for their lack of faith, he said, "Bring him unto me."[7] That request of Jaïrus ("My little daughter is at the point of death: I pray thee, that thou come and

[1] Mark 3: 1-5. [2] Mark 5: 8. [3] Mark 7: 29.
[4] Mark 10: 52. [5] Mark 7: 34. [6] Matthew 8: 6, 7.
[7] Mark 9: 19.

lay thy hands on her, that she may be made whole, and live" [1]) which, it might be supposed, would have staggered the confidence of the most self-reliant man, was met by Jesus with the calm assurance which characterized him in lesser tests. Such a demand was met by a prompt response: "And he went with him." [2] In the sequel of the story, as he stood face to face with that which others have pronounced death, he was still undismayed, unagitated, as he "goeth in where the child was." Taking her by the hand he said, " Damsel, I say unto thee, Arise." [3]

Such audacity, such a standing up of a David before a Goliath, such temerity in attempting the seemingly impossible, is at first thought startling. It would seem to insure its own downfall and disgrace, until we remember that it was one of the qualities of a man who was "meek and lowly in heart"; [4] who had so little trust in his own unaided ability that before the great occasions of his life he needed to pray; who was tempted by many forms of sin, one of which was unbounded ambition, but without

[1] Mark 5: 23. [2] Mark 5: 24.
[3] Mark 5: 40, 41. [4] Matthew 11: 29.

yielding; who was so pure of heart that he revealed God as God had never been revealed before; a man of so great self-forgetfulness that he rose above all failure, interpreted success on the deeper side, and, seeing that the only honorable outcome of his life of usefulness was an ignominious death, accepted his fate without flinching. Against such a background, the self-confidence of Jesus assumes another meaning, and a deeper impressiveness.

We have to take note also of this self-confidence of Jesus, as it stood face to face with nature. The personality of the man goes towering above us when we look at his behavior in the storm on the lake. Even his presence of mind in the midst of panic-stricken fishermen is not so memorable as his tranquil assurance when he "rebuked the wind, and said unto the sea, Peace, be still." [1] No less are we made to wonder at that same assurance with which he faced the multitudes in the desert place, when, after the disciples had gone to see how many loaves and fishes there were, and had reported five loaves and two fishes, "he commanded them that all should sit down by

[1] Mark 4: 39.

companies upon the green grass. . . . And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them."[1] To the fig-tree which had disappointed his expectation of finding fruit, he said, "No man eat fruit from thee henceforward for ever."[2] He summed up the assurance which lay in his own heart in his teaching to his disciples: "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."[3]

There are a few apparent exceptions. There were some situations which he could not face without making a new measurement of the forces at his command. These exceptions point to no weakness. In no case do they indicate failure. They show that his courage was sane, and his self-reliance thoughtful. They prove

[1] Mark 6: 39, 41. [2] Mark 11: 14. [3] Mark 11: 22-24.

that he did not approach his tasks without appreciating their difficulties; and that he did not come up to the crises of his life without measuring their magnitude. What special difficulty there was in healing the blind man of Bethsaida does not appear. For some reason the cure was not as immediate as most. In the nature of the disease, or in the constitution of the man, there may have been some obstacle which measured large as Jesus undertook the task. In any case there was an unusual delay, indicated by the question which Jesus asked the man after he had laid his hands upon him: "Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking." Immediately the full self-confidence of Jesus asserts itself. "Again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly."[1] Luke seems to admit us to a moment of discouragement on the part of Jesus in that saying, "When the Son of man cometh, shall he find faith on the earth?"[2] His approaching capture was so severe a test that he needed the thrice-repeated prayer for

[1] Mark 8: 23-25. [2] Luke 18: 8.

strength before he faced it."[1] On the cross there was a moment when it seemed to him that he was deserted by the God in whom he had found all his confidence.[2] Not one of these questioning moments, however, led to defeat. Each was a hesitation, but not a retreat, a moment for gathering the forces before the final charge and the ultimate, perfect victory.

The self-confidence of Jesus was a part of the result of the absolute purity of life which admitted him into the certainty of truth. He was a man who knew. Truth is the intuition of the pure heart. Having such an intuition, backed by deep experience, he could venture all things. Therefore he spoke with confident authority. In the proclamation of truth, the self-confidence of Jesus was absolute. As in his debate with the lawyers and Pharisees on a certain sabbath,[3] so in all matters relating to the truth, he was sure of being in the right. This rock-built self-confidence showed itself in such sayings as these: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth;

[1] Mark 14: 41. [2] Mark 15: 34. [3] Luke 14: 5, 6.

and to him that knocketh it shall be opened."[1] Or, as at another time: "All things are possible to him that believeth."[2] This unfailing confidence in the truth which he uttered was disclosed in the saying to his disciples, "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold."[3] Nor could he conceive that his truth should ever be superseded. It was final. It was eternally enduring. "Heaven and earth shall pass away: but my words shall not pass away."[4] This self-confidence of Jesus asserted itself over life and death, over space and time. "The Son of man," he told his disciples, "must . . . be killed, and after three days rise again";[5] and when he was bidding them farewell: "After I am raised up, I will go before you into Galilee."[6]

The man of tested and approved self-confidence is always the man who inspires confidence in others. This is one of the final tests of the power of personality. The great per-

[1] Matthew 7: 7, 8. [2] Mark 9: 23. [3] Mark 10: 29, 30.
[4] Mark 13: 31. [5] Mark 8: 31. [6] Mark 14: 28.

sonality gathers the faith of others about itself. The people came to believe in Jesus. He proved so many times the validity of his claims that they gained confidence in him. By means of this confidence a great part of his success was achieved. The wills of men responded to him because men believed in his power. One of the most remarkable characteristics of Jesus was the power of inspiring confidence in others through his own self-confidence. Weary and discouraged fishermen, who had been laboring all night and had caught nothing, cast their nets again at his word.[1] The man with the withered hand responded, and reached forth his arm at the command of Jesus.[2] Blind men felt all their own vigor of will return to them when he said, "Be opened."[3] An anxious father became courageous and hopeful when he found that Jesus would go with him.[4] The centurion showed so much faith that it exceeded all that had been found in Israel.[5] A woman believed his word about her daughter, and went home to see her recovered child.[6] Men who were plunged in their business of fishing or tax-

[1] Luke 5: 5. [2] Mark 3: 5. [3] Mark 7: 34.
[4] Mark 5: 24. [5] Matthew 8: 10. [6] Mark 7: 30.

gathering left their occupations when he called them to follow him.[1] Disciples felt their own self-confidence assuming somewhat the measure of his, when he gave them authority.[2] When they were on the lake in a storm, their fear was abated by his mere presence, and his word, "It is I."[3] Disciples rose at once to the dignity of apostles, when he gave to one of their number, "the keys of the kingdom of heaven."[4]

These were the results of the self-confidence of Jesus in bringing his personality to bear upon men. So well founded was it, so approved, so gracious and yet so mighty, that he inspired faith in himself, and built up self-confidence in others.

[1] Mark 1: 16-20; 2: 14.
[2] Mark 6: 7, 13.
[3] Mark 6: 50.
[4] Matthew 16: 19.

THE SELF-ASSERTION OF JESUS

XXIV

THE SELF-ASSERTION OF JESUS

The self-assertive man is the man who makes strong friends and strong enemies. His personality becomes in itself an issue. Upon that issue people divide. Friendships are made and lost because of him. There is no middle position. A person must array himself on the side of support or of hostility. He who is not for such a man is against him.

When this commonly observed fact is raised to its highest power, it helps to explain the critical importance of the personality of Jesus to the lives of those who touched his life. Wherever he went he raised a great moral issue. He made himself the central point of that issue. It was an issue of such primary importance and such searching power that men could not avoid it. It was set forth in such form that the failure of a man to commit himself in its favor was a committal of himself against it. This self-assertion of Jesus was so pronounced

that, by means of it, he put at variance those who held the closest relations.[1]

This self-assertion was a necessity. It was the only way by which his mission could be fulfilled. He deemed it his highest purpose in life to raise this great moral issue. He must therefore center the issue about himself. This involved the pressing of himself forward as the polarizing force. The mere statement of cold principles would not be enough. It never is enough. There must be a personality to vitalize the principles. His own personality must therefore be forced to the front, as the center about which men might gather; as the one to whom those who favored the truth in the moral issue might swear their allegiance. Out of the very necessity of the case came forth the self-assertion of Jesus; and when the necessity became more apparent as his ministry progressed, that self-assertion became more pronounced.

This urgency of Jesus in pressing himself into the notice of men was the act of a man of natural reserve performing a peremptory duty. In the previous chapter on "Jesus in Success"

[1] Matthew 10: 35.

we have observed this fact, and have noticed the evidence which the Gospels produce to indicate that Jesus preferred to work unnoticed, and to keep himself in retirement. This modesty of Jesus was of the sort which Ruskin describes as "the measuring virtue."[1] It was the ability to measure with absolute accuracy his own powers as compared with those of the men about him. It was of the sort which knows itself. Such a quality cannot degenerate into mere shrinking. It may develop, under the compulsion of duty, into a strong self-assertion.

Jesus by his self-assertion raised his authority above that of institutions, customs, laws, and the great men of the past. The messages which all these had been bringing to men through the centuries were to be superseded by the message which came from him. The private in an army must obey the command of a lieutenant, but a general has the right to countermand all such orders. The child must submit to the better wisdom of his older brothers, but when the father speaks, all must obey. Prophets and lawgivers were lieutenants and

[1] "The Queen of the Air."

older brothers. The word which Jesus spoke was to be considered the command of the general and the father. Men must form theories of life, and live by them; but when an unquestionable law is discovered, all theories must be judged by agreement with or divergence from that law. Law and prophecy were theories of life to which men had conformed because they were the best possible for their times. Jesus asserted that the truth which he spoke was the final truth, the unquestionable law of life. All previous utterances must recognize its supremacy.

The traditions of the Pharisees and of all the Jews were so rigid in the matter of the washing of hands, and of "cups, and pots, and brasen vessels," [1] that when Jesus failed to conform he was immediately criticized. It was a national custom which he disregarded. He asserted his principles above the beliefs of all the people, when he called to him the multitude, and said, "Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those

[1] Mark 7: 4.

that defile the man."[1] Above the sacred institution of the Jewish Sabbath, with all the accumulations of tradition which had gathered about it through the centuries, he proclaimed his rights.[2] Above the opportunities which men in Nineveh had for repentance were the opportunities of those who listened to his message.[3] Wiser words than those which Solomon spoke were the words which he uttered.[3] He deliberately abrogated the law of divorce which the great lawgiver had proclaimed, putting himself in a place of superiority over Moses.[4] Again and again he denied the final validity of the principles laid down by those of the olden time, principles which had been obeyed for generations, putting over against their authority the simple statement, "But I say unto you."[5] When he sat down in the "large upper room" with his disciples, he supplanted the ancient institution of the Passover by saying of the bread, "This is my body," and of the wine, "This is my blood."[6] In the parable of the husbandman he pointed to him-

[1] Mark 7: 14, 15. [2] Mark 2: 28. [3] Matthew 12: 41, 42.
[4] Mark 10: 3-12. [5] Matthew 5: 22, 28, 34, 39, 44.
[6] Mark 14: 22, 24.

self as the culmination of all religious history; as the final messenger of God to men.[1]

He went much farther than this class of cases indicates, for he set himself up as the center of the moral life of men. The great moral issues of life had to do primarily with him. They were determined by relation to him. His personality was so majestic, and so commanding, so fully represented the ultimate laws of the moral world, that the relation which men held to truth was revealed by the relation which they held to him. He was the absolute standard, and therefore he was the final arbiter, the judge of men. To himself he made the application of ancient Scripture:

> "The stone which the builders rejected,
> The same was made the head of the corner." [2]

The rich and virtuous man, who had lived according to the law from his youth, and cherished such purposes that Jesus, when he looked upon him, loved him, must prove his sincerity of motive by selling what he had, giving to the poor, and following Jesus.[3] The test of those two disciples who showed their mistaken zeal and friendship by wishing to sit at his side in

[1] Mark 12: 1-7. [2] Mark 12: 10. [3] Mark 10: 21.

the new kingdom, was in the question, "Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" [1] Those who were worthy of him must be attached to him by ties stronger than all other human ties: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." [2] Self-denial, in taking up his cross and following him, was to determine whether a man was losing his life or saving it.[3] He asserted that even the smallest number could not be gathered together in his name, but that he was himself in the midst of them.[4] He stated as plainly as words could make it, that he considered himself the final judge of men's moral destiny, when he said, "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [5] That there might be no mistake in his meaning he put it into another form: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." [6] Thus at the center of all moral life Jesus placed himself, and every man's relation

[1] Mark 10: 38. [2] Matthew 10: 37. [3] Mark 8: 34, 35.
[4] Matthew 18: 20. [5] Matthew 7: 23. [6] Matthew 25: 40.

to the moral life was but a radius which connected the man with him.

Every strongly magnetic personality repels at the same time that it attracts. Such is the law of human life. The self-assertion of Jesus made strong enmities. If he had chosen the way of retirement, the outcome of his life would have been very different. By self-assertion he aroused indignation, and the murderous anger of the rulers. Sometimes the populace itself was wrathful. When he announced to the people of Nazareth his purpose to do the work of the Messiah, "they were all filled with wrath" [1] at his presumption; and the Gerasenes, at the very opening of his work in their midst, "began to beseech him to depart from their borders." [2] Even his friends went out to lay hold upon him, thinking that he must be insane.[3] The scribes were shocked that he should dare to pronounce a sinful man forgiven.[4] The chief priests and scribes "were moved with indignation," when he accepted the title "Son of David" from the children who were crying out in the temple.[5] It was because

[1] Luke 4: 28. [2] Mark 5: 17. [3] Mark 3: 21.
[4] Mark 2: 7. [5] Matthew 21: 15.

these classes were aroused to deadly opposition by his self-assumptions, that his life was sacrificed.

In spite of this opposition, in spite of those repulsions which were the necessary result of the assertion of his strong personality, Jesus considered the self-assertion so imperatively necessary, that he continued to make it. Not only did he speak with an authority greater than that of customs, institutions, laws, and the men of the past, but he also spoke with the authority of God himself. His perfect purity was the channel of final authority. His point of view of all moral questions was that of God. His judgments were identical with those of God. He apprehended the truth in its completeness. God does not do more. He saw the heart of all moral issues. God can go no farther. Therefore he asserted his right to speak for God. With this authority behind him he went into the temple in Jerusalem and "overthrew the tables of the money-changers, and the seats of them that sold the doves."[1] He proclaimed that his judgments upon earth would be recognized as faultless by Him who rules in

[1] Mark 11: 15.

heaven, saying, "Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." [1] To receive his word and to recognize his place in the moral life of man was to receive and to recognize the absolute and final truth, "Whosoever receiveth me, receiveth not me, but him that sent me." [2] In his personality and in his teaching were to be found all things. For God had given all things to him. The knowledge which he had of the Father was comparable with the knowledge which the Father had of him. There was no way of knowing God perfectly except by receiving the knowledge from him.[3] In the end there would be a perfect vindication of the sovereignty of his personality, for the Son of man would come with power and great glory, and his elect would be gathered "from the four winds." [4]

Such colossal assertions of self, such majestic assumptions of authority were forces which the world had to reckon with. Such a personality

[1] Matthew 10: 32, 33. [2] Mark 9: 37.
[3] Matthew 11: 27. [4] Mark 13: 27.

forced itself upon the notice of men. It created an issue out of which it must come forth with general recognition of its right, or defeated and crushed. The immediate outcome was the death of the man who made such claims. But that was not the end. The personality of Jesus was such, in connection with his self-assertions, that the world has found it necessary to account for it. The mighty question appears again with each succeeding generation: Who was this man with such a personality? What is the meaning of his self-assertions?

JESUS AS A MYSTIC

XXV

JESUS AS A MYSTIC

One who has written well upon the subject has defined mysticism as follows: "Mysticism may be defined as the attempt to realize the presence of the living God in the soul and in nature, or, more generally, as the attempt to realize, in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal."[1] In this sense Jesus was the great mystic; for thought and life gathered about his consciousness of the unseen, and his interpretation of the common things of life into the terms of the infinite. The whole course of nature was to him a series of symbols speaking of the unseen in a language which was almost articulate. In the deepest sense he was a poet, and performed the functions of a poet, as one of that glorious company has described those functions:

> "And I believed the poets; it is they
> Who utter wisdom from the central deep,
> And, listening to the inner flow of things,
> Speak to the age out of eternity."[2]

[1] Inge, "Christian Mysticism." [2] Lowell, "Columbus."

In the presence of men, Jesus felt himself also in the presence of God; face to face with life, he felt himself face to face with eternity. God was as real a fact as man, and eternity as real as life.

The mysticism of Jesus is seen in those confirmations, which came to him from life's events, of his own mission in the world and of his relation to God, whom he called his Father. Events which were important to others became transcendent to him. Those experiences in which others had deep emotions, moved him so profoundly that they could be described only in terms unique. The meaning of such experiences passed beyond the range of other men's observation. The rite of baptism is sacred to every man. According to the depths of his emotional nature, he feels the touch of the unseen and the unveiling of the eternal. New convictions of duty grasp his soul. When Jesus came up out of the water, the experience was to him as the rending of the heavens asunder, and the coming of the Spirit was as the descent of a dove. Duty's confirmation was so clear as to be a voice coming out of the heavens, "Thou art my beloved Son, in thee I am

well pleased."[1] When he went up into a mountain to commune with God, and a cloud overshadowed him, the presence which was with him was so real and the unseen was so articulate that a voice again said, "This is my beloved Son: hear ye him."[2] As he went on in the fulfilment of his mission, all events conspired to establish the conviction of his relation to God, and his special place of service among men, so that, though it involved rejection and suffering, he identified himself with that one in the parable of whom the Father said, "They will reverence my son," and of whom the husbandmen said, "This is the heir; come, let us kill him, and the inheritance shall be ours."[3] This relation of Jesus to the unseen God came to be so intimate and so supremely real that he said of it: "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."[4] So firmly at last did he feel his position established that he looked forward

[1] Mark 1: 11. [2] Mark 9: 7.
[3] Mark 12: 6, 7. [4] Matthew 11: 27.

through all the suffering of his own career, the trials which should come to his followers, and the disturbances which should disrupt society, and saw "the Son of man sitting at the right hand of power, and coming with the clouds of heaven." [1]

All these unquestionable evidences of the approval of the unseen God came to Jesus through the power of his mystic nature. He realized in himself and in the world the presence of God. The voice which spoke within was the final and authoritative voice. When that voice spoke, the disapproval and opposition of men were nothing. God was the great reality.

This fine, pure, clear-sighted mysticism of Jesus is again seen in the superiority which he always assigned to spiritual over physical values, and to eternal over temporal relations. Without degrading man, he exalted God. Without belittling life, he magnified eternity. He bade his disciples interpret the ominous signs of the times in the terms of his own prophetic vision of the coming kingdom.[2] The value of a hand or a foot or an eye was noth-

[1] Mark 14: 62. [2] Mark 13: 2, 8, 13.

ing compared with the integrity of the life of the spirit. These should be sacrificed without hesitation, if they decreased the soul's worth.[1] The "abundance of the things" which a man possessed had no power to determine the final meaning of his life.[2] Indeed the compensations to the spirit's life for the sacrifice of the body's comforts were a hundredfold.[3] The only treasures which were beyond the reach of human envy and time's decay were those which were laid up in heaven.[4] When the great crisis was upon his own life, and the immeasurable power of the temptation of ambition was making its appeal, he yet maintained the same proportion between physical and spiritual values, seeing the infinite superiority of the latter, as he answered that temptation, "Thou shalt worship the Lord thy God, and him only shalt thou serve."[5] The beatitudes, which are an attempt on the part of Jesus to make others see life from his point of view, disclose that consistent mysticism by which he saw the eternal relations, and maintained the supremacy of spiritual values.[6] When his followers came back

[1] Mark 9: 43, 45, 47. [2] Luke 12: 15. [3] Mark 10: 29, 30.
[4] Matthew 6: 20. [5] Matthew 4: 10. [6] Matthew 5: 3-12.

to him after a journey in which they had succeeded in carrying his buoyant life and healing power to many, while he rejoiced greatly in their success, he reminded them, in the midst of their exultation, that there was no joy to be compared with the assurance of having their names written in heaven.[1]

Such constant insistence upon the superiority of spiritual values could never have been made except by a man to whom spiritual facts were supremely real. This is a true description of Jesus. The mystic glow was upon him. The mystic's power of vision was strong and true. The ultimate reality of Jesus' life was his consciousness of a great Presence. Trees, flowers, mountains, men were not so real as God. They were the symbols of which God was the essence. God was not interpreted in terms of them, but they in terms of God. The world was a world of spiritual realities. After his baptism the compulsion of the Spirit was upon him, for "the Spirit driveth him forth into the wilderness."[2] While he was yet in the wilderness, "the angels ministered unto him."[3] In the moment of his betrayal in Gethsemane

[1] Luke 10: 20. [2] Mark 1: 12. [3] Mark 1: 13.

he felt the presence of "more than twelve legions of angels" who might be called to his assistance.[1] On the mount of transfiguration Moses and Elijah were so real that he talked with them.[2] He spoke of God as "my Father."[3] So vital to his life, so necessary to his soul, so real and constant a presence had that Father been to him, that the supreme agony was not physical suffering, nor the rejection and scoffing of men, but the momentary loss of his consciousness of God.[4] That cry of Jesus at the ninth hour, by the very contrast which it offers to the customary peace of his spirit, is one of the highest proofs of how supremely necessary had become the ability to see and feel and know the presence of his Father. It was the cry of the great, pure, true-sighted mystic, deprived for a moment of the sight of God.

The theory of life upon which this mysticism rested, Jesus reduced to as great simplicity of words, as full reality of experience: "Blessed are the pure in heart: for they shall see God."[5]

[1] Matthew 26: 53. [2] Mark 9: 4. [3] Matthew 18: 35.
[4] Matthew 27: 46. [5] Matthew 5: 8.

THE EFFECTS OF JESUS' PRESENCE

XXVI

THE EFFECTS OF JESUS' PRESENCE

That Jesus created a profound impression upon his own generation we have already noticed.[1] As soon as he entered upon his public activity, he became a conspicuous figure. He produced a great sensation. His methods were such as to attract attention. This was a necessary accessory of his mission. The teacher must always use every legitimate means for making his truth attractive and interesting. The more important the truth, the greater the responsibility of the teacher to use all proper channels into the minds of the people. Jesus felt the necessity supremely because of the supremacy of his message. A recent writer[2] has called attention to the fact that, in spite of all prophecy and all expectation which the Jews had of a Messiah, Jesus was an "infinite surprise" to his people.

These methods of Jesus, by which he startled the men of his time, were always the natural

[1] "Jesus and the Passer-by." [2] Gordon, "Ultimate Conceptions of Faith."

outcome of his personality. He was never more than himself, nor less. He did not assume methods unnatural to him for the sake of attracting attention and producing an impression. His responsibility for his message, as it made its appeal to his sense of duty, found within him resources of ability which responded naturally. Behind every act which created a stir among the witnesses, was the whole man, never an actor. When he could not answer with his whole manhood to the demands which men made for evidences of his power, though he was grieved with such indications of spiritual lack, he refused to stoop to any unreal or undignified performance.[1] Behind every effect which he produced by his presence or by his methods we can discern his personality.

The effect which Jesus produced upon the people of his time was one of mystery, and wonder and awe. They had never seen or heard of any man with whom he could be compared. Some of them went no farther than simply to gaze and wonder. They undertook no explanation of the phenomenon. At this

[1] Mark 8: 12.

fact we cannot be surprised; for the masses of people, especially in times of ignorance of cause and effect, have not undertaken to philosophize. There were some, however, in whom wonder led up to the question of the explanation of the person who produced it. They asked themselves who he could be. There were some who went still farther. They felt that only one explanation was possible. National and personal hope among the Jews had for centuries shaped itself into the expectation of the coming of an ideal man. This hope had taken many forms. Often it was purely political. Sometimes it was deeply religious. Far as this man Jesus seemed to be from any of the ideals into which this hope had crystallized, new as were his religious ideas, strange as was his political theory, yet none, they felt, but the one who was meant to fulfil their hope could produce such effects as he produced. He must be the Messiah.

Jesus produced these effects of mystery, and wonder, and awe, by his appeal to the eye. His methods were sometimes dramatic, yet so genuine and effective that they could never be thought of as ostentatious. The healing of

the man with the withered hand in the synagogue was performed amid surroundings so impressive, and by a method so dramatic, making its appeal to the eye so strongly, that the people were all amazed. When the palsied man arose and walked forth from the house in which and about which the people had gathered in crowds, the sight was so surprising "that they were all amazed, and glorified God, saying, We never saw it on this fashion." [1] The cure of that blind man who was also deaf was by such a method and so impressive, that the few who saw it, and the greater number who came soon to know of it, "were beyond measure astonished, saying, He hath done all things well." [2] After the storm had ceased upon the lake, and the disciples realized the spectacular character of the event which they had witnessed, "they feared exceedingly, and said one to another, Who then is this?" [3]

The effects of mystery, and wonder, and awe which Jesus produced were brought about even more by the authority of his teaching than by the appeal which his methods made to the eye. In the simplicity, clearness, certitude, majesty

[1] Mark 2: 12. [2] Mark 7: 37. [3] Mark 4: 41.

of the truth, as it came from him, was something more surprising than the power which showed itself in dramatic deeds. In the synagogue at Capernaum, where he taught the people on the Sabbath, "they were astonished at his teaching: for he taught them as having authority, and not as the scribes," [1] and when they had both seen and listened in their amazement "they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him." [2] It was the religious teaching of Jesus in the temple in his later days, which caused it to be said that "they marvelled greatly at him." [3] For a considerable period the wonder and esteem in which the populace held Jesus threw their safeguard around him, so that those who sought to destroy him dared not, "for all the multitude was astonished at his teaching." [4] Even in his own country, when he taught there, the people were deeply moved to wonder at his teaching, so that "many hearing him were astonished, saying, Whence hath this man these things? and,

[1] Mark 1: 22.
[2] Mark 1: 27.
[3] Mark 12: 17.
[4] Mark 11: 18.

What is the wisdom that is given unto this man?"[1] This was the effect which he produced in a place where he could "do no mighty work, save that he laid his hands upon a few sick folk, and healed them."[1]

Great as was the wonder produced by the methods of Jesus, which appealed to the eye, and by the authority of Jesus' teaching, which appealed to the mind, yet greater was the wonder produced by the personality of Jesus, which appealed immediately to the heart. Personality is the most mysterious power in the universe. Methods are an expression of it. The utterance of truth, when that truth comes from experience, is an expression of it. But that which expresses itself is greater than the expression can be. Jesus made the greatest impression upon those who knew him through that indescribable and indefinable fact which we call personality. It was readily seen by those who knew him, that the most wonderful fact about him was himself. Some of the effects produced upon men by the personality of Jesus we shall study in the next chapter. We speak of the fact here in order to keep the true relation

[1] Mark 6: 2, 5.

between what Jesus did and spoke, and what he was. Mighty deeds and authoritative teaching must take the second place, even in respect of the effects which they produced upon men. His deeds were as the leaves of a tree. His teachings were as the blossom and the fruit. His personality was the life of the tree. The man who thinks most about the tree is the man who is most clearly aware of the superior wonder of its life over its leaves and its blossoms. The men who knew Jesus best, who observed him most closely, who thought most about him, were the men who wondered most at his personality. Principal Fairbairn noticed this fact when he said, "The most mysterious thing about him is the increase, with increased knowledge, of the feeling of the awful loveliness and sanctity of his person." [1]

Many of those who tried to explain the mystery, and wonder, and awe which Jesus produced concluded that he must be the expected Messiah. In other words, they were forced to identify him with the highest ideal of manhood, with the noblest expectation of a leader which the nation had cherished, with that man about

[1] "The Place of Christ in Modern Theology."

whom human hope gathered, with that man who was to bring them to God, with that man to whom they applied the various names, the "Son of God," the "Son of man," the "Son of David," "the Messiah," "the Christ." This conclusion was based upon observation of the man and thought upon the facts observed. It was the natural outcome of what Jesus did, said and was. Jesus did not force the conclusion upon the minds of people. He, so far as possible, left them free to draw their own conclusions about him. The result was a justification from the people of the decision which Jesus had reached before the beginning of his public career.

Those who are reported to have reached this conclusion may be divided into two groups. First, there were the sick and the insane, upon whom he had performed or was about to perform cures. The benefit which they received stirred their gratitude to express itself in the highest possible praise. The work which he did was such, it seemed to them, as could be done only by the Messiah. The very approach of his commanding personality, the contact of his majestic will, was felt with such power as,

they concluded, could come only from the Messiah. Blind Bartimæus of Jericho, as soon as he heard that Jesus of Nazareth was near, "began to cry out, and say, Jesus, thou son of David, have mercy on me."[1] The reputation which Jesus had already made must have shaped such a hope in the blind man, and must have added to the influences which made his cure possible. Strikingly similar is the record of the two blind men who "followed him, crying out, and saying, Have mercy on us, thou son of David."[2] The influence of Jesus' presence is notable in the case of the pathetic incident of the neglected, untamed, insane man who dwelt in the tombs in the country of the Gerasenes. Even when Jesus was afar off the man recognized in his unreasoning instinct that there was some relation between this man and himself. For "he ran and worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God?"[3] That the recognition of such a relation was common is indicated by the statement: "The unclean spirits, when-

[1] Mark 10: 47. [2] Matthew 9: 27.
[3] Mark 5: 7.

soever they beheld him, fell down before him, and cried, saying, Thou art the Son of God." [1]

Another class of persons reached the same conclusion. They were people who exercised sound and deliberate judgment. Their conclusion was not momentary, nor was it based upon any material favor just received, or about to be received. In some cases it was reached after the most careful and diligent observation and acquaintance with Jesus during a long period. These people also found themselves identifying Jesus with their own highest ideals of manhood. The sense of wonder, mystery and awe which he inspired in them they could account for only by recognizing in him that one about whom had gathered the hopes of the centuries, eager expectations of the individual, and a certain mystery, as of one beyond the range of human experience. When Jesus came to John the Baptist to be baptized the prophet recognized at once as by a deep prophetic instinct that the relation between them should be reversed. "I have need to be baptized of thee, and comest thou to me?" [2] Multitudes were asking the question, "Is this the

[1] Mark 3: 11. [2] Matthew 3: 14.

son of David?"[1] This question they answered for themselves at a later time when Jesus made his triumphant entry into Jerusalem; for they followed, crying, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."[2] The centurion, who stood by and witnessed the death of Jesus, reached the same decision, for, adopting the terms of the people among whom he served his emperor, he said, "Truly this man was the Son of God."[3] His disciples who had observed him closely for months, and in whom a great conclusion had been working itself out, expressed themselves when they were in the boat upon the lake: "Of a truth thou art the Son of God,"[4] and again at Cæsarea Philippi, when Peter voiced the thoughts which had been waiting for utterance in the minds of all the disciples, "Thou art the Christ."[5]

No more distinct impression is made upon one who reads the Gospels than the impression that Jesus, as he went about the common affairs of his life, performing the duties which

[1] Matthew 12: 23. [2] Matthew 21: 9. [3] Mark 15: 39.
[4] Matthew 14: 33. [5] Mark 8: 29.

he felt constituted his work in the world, created upon people a sense of mystery, of wonder, and of awe. Some of those who tried to account for this feeling which his presence created, came to the conclusion that he was the Messiah.

NOTABLE EXPRESSIONS OF JESUS' PERSONALITY

XXVII

NOTABLE EXPRESSIONS OF JESUS' PERSONALITY

The reading of the biography of a great man leaves upon one the impression that all has not been said. There is something which no biographer can catch. After all relationships of the life have been described, there remains a large residuum which lies outside the realm of description. A book cannot convey it to those who have known the man, more than raised letters can convey to the blind the impression of the light of a star. But though biography fails to give "a local habitation and a name" to that final essence of personality, it carries a great portion of it in solution. It can be read between the lines. It can be discerned in its subtle effects. It must be reproduced in the sympathetic imagination of the reader. To take one up in the spirit into the Patmos where the great man has lived, is all that any biographer can do. Virgil can go through Purgatory with Dante, but not through Paradise.

The biographer can lead a reader up through those processes by which a great soul has found its way to the perfect freedom of the highest personality. That spirit which has inspired the great soul, his Beatrice, must then take the place of the biographer. Only in the spirit of a great man can the deepest elements of that great man's personality be appreciated. Even Morley can do no more for Gladstone than prepare the way by which we can enter into deeper realms. Even Macaulay can do no more to reproduce the spirit of the Earl of Chatham than to make such general statements as these: "The enthusiasm of the orator infected all who heard him," and "The ardor of his soul had set the whole kingdom on fire." Those who have heard Beecher, and Brooks, and Drummond, can make their sermons or addresses living things. Those who have not heard them must read their spirit into their words before they can enter into the deeper meaning.

After all the different phases of the personality of Jesus which can be defined and described have been studied, we are conscious of a great residuum. A part of this can be understood only by those who have allowed his

biographers to lead them up into the spirit in which he lived. There they must be left to go farther into the realm of feeling and will and thought, under the guidance of their own inspired and deep-seeking imagination. The last step which we can take into the indescribable is that which we take by seeing those evidences of the power, the charm, the influence of Jesus' personality through some effects which it produced upon others, apart from the effects of surprising deeds, or strangely authoritative teaching. This separation is of course not perfect, for personality is so closely related to word and deed as never wholly to be torn apart from them. Yet there was something in the presence of Jesus which made its profound effects upon those who touched his life. In part we must read between the lines. In part his biographers lead us into the presence of these deeper facts.

There was something about the presence of Jesus which stirred the guilty conscience. His bearing was so full of the dignity of righteousness; his voice was so mellow with the richness of sympathy; his eye was so clear and piercing with the consciousness of purity; his face was

so serene with the calmness of a perfect inward peace; his brow, though shaded by the approach of suffering, was yet so radiant by the unfailing light of faith, that in his presence hypocrisy stood exposed, sin stamped with the mark of its real vileness, the conscience stricken as by the lightning's flash. We are conscious as we read that the total effect which Jesus produced upon Pharisee and scribe in the temple court was not due to the fact that he applied the name "hypocrites" to them repeatedly.[1] This accounts for only a part of that enmity which was so bitter that they sought to destroy him. It accounts neither for the fact that "they marvelled greatly at him,"[2] nor for the fact that "no man after that durst ask him any question."[3] In addition there was a singular effect which the man made upon them. Conscience within answered in terrible echo to the voice without, and made them afraid and silent. There was a dignity in his righteousness like the dignity of a judge.

In the light of such effects of personal purity we can understand the story which Luke tells

[1] Matthew 23: 13, 15, 23, 25, 27, 29. [2] Mark 12: 17.
[3] Mark 12: 34.

us of the woman "which was . . . a sinner." There was a reason why she stood "behind at his feet, weeping." [1] Profound also was the significance of the sorrow of that young man whom Jesus loved, when he looked upon him, but who went away sorrowful.[2] Weak was the cause and the opposition of conscience-stricken traders in the temple when over against them stood this presence of righteous dignity, this overwhelming power of a life unstained.[3] Nor is an extraordinary draught of fishes sufficient explanation of the conduct of Peter, when he came and "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." [4] Conscience was stirred as a sleeper is stirred at dead of night, when a flood of light comes pouring over him. According to the nature of the person thus illumined, was he aroused thereby to crouch in preparation for attack, to slink away in cowardice, or to fall down in humble recognition that it was the very light he had need of. That light was the presence of Jesus. Pharisees and scribes crouched to spring. The rich

[1] Luke 7: 37, 38.
[2] Mark 10: 22.
[3] Mark 11: 15.
[4] Luke 5: 8.

young man and the money-changers slunk away. Peter and the sinful woman knelt in recognition.

The presence of Jesus often produced an inexplicable impression. Vague wonder took hold upon many when the deeper phases of Jesus' personality revealed themselves. Those strange sensations were upon men which thrill them in the presence of that which fascinates, and calls out admiration, while it is yet unaccountable. The centurion came under this strong influence which went out from Jesus, for he came, saying, "Lord, I am not worthy that thou shouldest come under my roof." [1] In the presence of the strange, calm tranquillity of Jesus at his trial, Pilate was made to marvel.[2] Unanswerable questions shaped themselves in the minds of the people of Nazareth when he whom they had thought of merely as a fellow citizen "began to teach in the synagogue." [3] They were taken up into their own surprise and wonder. What he said does not account for the whole effect. They were aware of something in him which they could not explain. His deeper personality stood out before them.

[1] Matthew 8: 8. [2] Mark 15: 5. [3] Mark 6: 2.

They could only say one to another, "Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?" [1]

This strange, vague, unaccountable impression produced by the appearing of the deep reality of Jesus' personality took strong hold upon the disciples. Once as they were going up to Jerusalem with him it came flooding them and overwhelming them. No surprising deed is associated with it, no word of startling authority. It is clear that Jesus was intently thinking, as they went on, of that which was to overtake him in Jerusalem. Of his trial, of his death, and of his rising again, was he thinking. As he fixed his attention upon these things, and as hope mounted up within him above the worst that might befall, his deeper self appeared. Triumphant faith and tranquil love possessed him, and he was as one changed, so that those

[1] Mark 6: 2, 3.

who were with him "were amazed; and they that followed were afraid." [1]

Another transfiguration is described with more detail. This also was in close relation to Jesus' thought of his coming death. Six days before Jesus had told his disciples, perhaps for the first time with definiteness, of the fatal result of his work; and immediately after, even as they were coming away, he spoke of his rising from the dead. The concentration of his thought in meditation and in prayer brought forth that inner consciousness which could not always appear, and diffused it over his face, changing his appearance so that even "his garments became glistering, exceeding white." [2] The soul on great occasions sometimes leaps into sight, as it were, changing the outward man until he becomes in all respects like the man within. Thus came the real, full personality of Jesus before the disciples' eyes, until "they became sore afraid," and Peter, the ever-ready, "wist not what to answer." [3] Upon Jesus the strange influence lingered, for when he had come down from the mountain, "straightway all the multitude, when they saw

[1] Mark 10: 32. [2] Mark 9: 3. [3] Mark 9: 6.

him, were greatly amazed, and running to him saluted him." [1]

This rich and indefinable influence of Jesus' presence was supremely attractive to some men. It constituted an irresistible power by which they felt themselves drawn to him. It produced within them the sense of his great lovableness. It created peace and joy in his companionship. It calmed their fears. It called out their complete devotion, and their ready obedience and service. It became the central and dominant force in their lives. This presence rose over them in colossal benignity, as an all-sufficient shelter. So strong was the appeal of this presence to Simon and Andrew, to James and John, when Jesus said: "Come ye after me," that they left nets, boat, father, "and went after him." [2] The son of Alphæus, though "sitting at the place of toll," answered the same call with obedience as ready.[3] When many were following, drawn by the strange influence of a great personality, he called "unto him whom he himself would," and from them appointed twelve, "that they might be with him." [4] Over

[1] Mark 9: 15.
[2] Mark 1: 17, 20.
[3] Mark 2: 14.
[4] Mark 3: 13, 14.

these twelve men he continued to exercise the calm influence of his magnetic power, so that when they were in distress, they needed only the words, "Be of good cheer: it is I; be not afraid."[1] By that power of his presence he bound them to himself up to the last, when he gave them the final token of his desire that they should think of him in the bread which was his body, and the wine which was his "blood of the covenant."[2] The strongest motive which he could bring to bear upon the few devoted followers, or upon the many who listened to him, was the appeal of his personality, calling men up with him into the tranquil life: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."[3] He knew that there was no force in God's universe so strong as the power of personality.

[1] Mark 6: 50. [2] Mark 14: 22, 24. [3] Matthew 11: 28.

WHO THEN IS THIS

XXVIII

WHO THEN IS THIS

Jesus allowed the power of his personality to make its own impression. He went calmly about his work, leaving its consequences to justify it. So fully did he trust that the final result would embody the truth, that he made no determined effort to shape that result. He knew that wonder is a child which rapidly grows into the manhood of reflection. He who looks in awe upon a mystery soon begins to ask the meaning of the mystery. The people who were impressed by the strange power of Jesus' personality soon began to ask questions as to its meaning. The natural outcome of the impression which Jesus made upon the disciples was that question of the disciples, asked after a moment of special surprise, "Who then is this?" [1]

Nor can the mind today rest without some answer to this question. Having studied the elements of the personality of Jesus, as they are

[1] Mark 4: 41.

described in the Gospels, we are forced to put those elements together, and, looking at this splendid total, to ask again the disciples' old question, "Who then is this?" We must assign Jesus to his true place in human history. We must make comparison of him with mankind. We must seek to know his relation to humanity. The fact which the Gospels revealed must be put into relation to kindred facts of life.

It is evident that any explanation of Jesus must move in the realm of personality, and speak in the terms of personality, since it is through personality that we know him. If we remove him into that superficial world which deals only with physical facts, and simply tell of the succession of events in his life, we have taken him out of life, and made him move with the mechanical actions of an automaton. On the other hand, if we remove him into the remote world of speculative thought, and reduce him to the terms of theological formulas, we have removed him from his true setting, which was in the midst of life; have taken from him the very thing which made him what he was, namely, life itself. We must deal with the total

effect of Jesus upon human life, and that total was expressed in terms of personality. In the estimate of this man's influence over life, we must use the voltage of human power. In the measurement of this man for the niche into which he should be placed, we must use the units of human will, and human thought, and human emotion. For the appreciation of his stature, we must place alongside him living men. He must be considered not in comparison with laws but with persons. He must be thought of not as a problem but as a character.[1]

The first conclusion which follows from the study which we have made of the personality of Jesus is that he was in all things a normal man. In Browning's words, there was

> "A Face like my face . . . a Man like to me,
> . . . a Hand like this hand."[2]

In all respects a babe at the beginning, he developed through acquisition by the same methods by which all men must develop. The home with its maternal and paternal influences, its responsibilities of elder brotherhood, opened to him the great facts of obedience, love, and

[1] Gore, "The Incarnation of the Son of God."
[2] "Saul."

sacrifice. Nature and literature added their contributions as he "advanced in wisdom." History and religious forms served him in his youthful growth. When he came to maturity, the necessity was upon him, as on all, to make the great decision as to the nature of his career. His decision was wrought out of much conflict of soul, and eager watching for the signs of the times. When the decision was made, it underwent the universal process of being proclaimed, confirmed, and tested. Having entered upon that career in the footsteps of John the Baptist, he learned of his own powers through experience, by which he came to the double consciousness of self-confidence and humility. As his career progressed, experience ripened, all emotions deepened, and in fuller tenderness of sympathy, shown in his fine relation to childhood, he entered the higher realms of sacrificial love.

Moreover, nature gave its sweet ministry to him, with its inspirations to thought, and its contribution to his deeper life. Pastoral scenes, the mountains, the river and the lake, the sky and the clouds spoke to him as they speak to all who know how to commune with

them. Out of his love of nature, and his deepening experience of life came forth as the plant from the seed, that eloquence of utterance which makes him rank, in every deeper sense, with the poets. In the midst of this life with nature and with men, we see him tempted with all the mighty force with which temptation comes to great natures. Appetite, despair, the discouragement of misunderstandings, the tendency to lower ideals, all made their strong appeal.

The mind of Jesus grew by human methods. He came into possession of knowledge as others did. He thought in the terms of the men of his times. He was open to information. His memory served him as the memory of those who lived with him. His teachings were by the best methods of men, as he spoke out of his deep, human experience. In respect of his will, he exercised that freedom which God has given to all men. He knew the meaning of failure and its disappointments. In the midst of his successes, he showed that high modesty which distinguishes the great among men. He appreciated the joy of his successes, the joy of power and leadership, the joy of an optimis-

tic nature. He made friends by showing a friendly disposition, and kept them by giving as well as receiving the support and ministry of friendship. He lived the prayerful life.

In all these respects Jesus was a normal man, a universal man. The contributions which the world made to his personality were of the same sort which the world makes to all men. The gifts of home and nature and experience, of joy and friendship and prayer, come from the treasure-house of God in rich bounty, but not with partiality. He who honestly and persistently makes his requisitions, receives them in great liberality. That mountain great and high to which we must even at the first sight make comparison of Jesus' personality stands upon the firm, rock-built basis of man's common, human experience, towering up along with many a high mountain toward the sun and moon and stars of heavenly realities, by which they are made luminous by day and beautiful by night.

Our second conclusion from this study of the personality of Jesus is that, while he was a man in all things normal, he was also a man in all things superior. All the common facts

of life in which he shared become magnified as we see him sharing them. With the same starting-ground, and using the same processes, he yet achieved a greater manhood. His experience was richer and deeper. Passing through the same unfolding process which men have passed, each step was to him of greater meaning and vaster content. Obliged to reach decisions as to his career, as all must do, his decisions, while they were equally rational, were of broader scope, and of bolder reach and daring. His relation to nature was not simply that of being ministered unto. He attained such mastery over nature as was startling to the people of his time, and with all the world's achievement has never yet been equaled. Those words of eloquent instruction which flowed from his love of nature, his sympathy with men, and his experience with both, were touched by a deeper pathos of eloquence and a holier and loftier light of poetry. While his temptations were all of the sort which men in all ages have known, they were more stupendous. His struggle with them was beyond any whose record has been remembered. They were proportionate, as temptations always are,

to the nobility of the man's nature, and the loftiness of his purpose. His mind, though acquiring its power at the same time and in the same way as others of his age, reached out far beyond theirs. He kept his life of thought at absolute poise. In all efforts which men made to meet and conquer him he proved his absolute supremacy of intellect. In originality and penetration of thought he was all men's superior.

The will of Jesus proved sufficient to meet all consequences of his mission. It grew in stateliness and grandeur as the end came near. Though left free to do so, he never modified his plans. In self-control he stood so far above his contemporaries that they were obliged to marvel at him. In the midst of his failures, he forced himself to think of others and not of himself. The authority of his will mastered the weaker wills of many, though it was not coercive, but always beneficent. As a friend men sought him out, in the times of their fear and discouragement, above all others to whom they might have gone. In his life of prayer he was eminently able to forget himself, and rise to such levels that others desired to

learn the pathway of such an ascent. Of all men who have been able sincerely to say "I am meek and lowly of heart," he was preeminent for the self-confidence with which he proclaimed the truth and performed his work.

It is evident that in estimating Jesus in terms of personality, it is impossible to stop with the statement that he was in all respects a normal man. From the normal and through the normal he rose to clear superiority. Out of those ledges which all men quarry, he carved so well, building upon such deep foundation, that the temple of life which he reared stands looming up, in purer architecture, in finer symmetry, in loftier grandeur, than any which has else been built. The mountain of his personality, as in such comparison we look along the range of human life, is seen to be the highest summit of them all.

In estimating Jesus as in all things normal, and in noticing that through the normal he rose to be in all things superior, we have reckoned with only a part of the facts of his personality. We have only looked over the index to the first chapters of his book of life. To neglect all of the greatest chapters would be

unfair, both to the book and to the author, while we should ourselves be losing that higher value to which these others have been leading us. A further study of the facts leads us by necessary logic to the conclusion that Jesus was in all things a man complete.

That process of development which made him in all things normal, and which related him to the universal experience of man, was neither retarded as it proceeded, nor stopped at any point by impassable barriers. Every function of life expanded to its full human capacity. He developed as that river does which serves its perfect uses at every stage of its progress, bubbling with crystal clearness at its springs; rippling with merry laughter as it splashes over its stones; catching the summer verdure, the autumn glory, and the winter whiteness as it flows through quiet meadows; speeding the shuttles with mighty power as deepening it sweeps on through great cities; bearing the ships of all the nations as it opens toward the sea, and at last pouring its great contribution into the ocean without a murmur of protest as it passes out across the bar.

The decision of Jesus as to his mission,

which reached the highest point of human attainment, he carried through to the end, as all the facts of life became polarized about it, and contributed to justify and strengthen it. Through his experience he reached both a perfect humility and a perfect self-confidence. The limitations of human attainment and the mighty power of personality he completely reconciled, as he kept the balance also between his growing insight into the sinfulness of men, and his hope in the savableness of men. His sacrificial love bore him on to the sublime consummation of his mission, while it also gave him grace and attractiveness in the eyes of children. The spiritual goal of human life in the supremacy of the soul he reached, going on into the resurrection life as to the next step in his development. Nature was always the shadow of the eternal reality. Temptation, though supreme in magnitude, was fully conquered. His mind was a stranger to fear, in the possession of truth. His will was of the sort that proved adamantine to the washing of all waves of opposition. In failure he knew how to face death with a hero's unflinching courage. In success he subordinated himself.

In the joy of sympathy and of optimism he realized the deeper meanings of human joy. His friendship was of the sturdy sort which is prepared to give or to receive shocks, when its own purification demands them. In sympathy and love he sounded the depths of emotional experience, bringing forth from them such power that courage and strength came at his touch. His life of prayer was so full and rich that though he was by nature "meek and lowly," yet his communion and cooperation with the unseen forces were such that his self-confidence never failed.

In all these facts of Jesus' personality, there is something which, while it is normal and superior, is not fully described by either of these terms. For it is complete. Nothing more could be thought of to constitute the perfect man. The elements of Jesus' personality, when added together, make a sphere. No part is lacking. The whole sphere when seen in its total beauty is much more wonderful than the mere enumeration of all the parts. This temple which Jesus built is not only finer and nobler than all other human temples, it is also complete in its symmetry, perfect in its outlines,

stately and noble beyond criticism. As we look along the range of great personalities which have reared themselves heavenward, we readily see that there is another difference between this mountain and all others than the mere fact of its greater height. It is the only mountain of the whole range which has reared itself so high as to reach into the realm of perpetual snows. As we look we catch the glitter of the sun's rays from off those fields of unbroken snow, and the mountain becomes in every aspect what you wish in a mountain. The thought of Jesus rears itself to the level of that great summit. There you find the will of Jesus in the same sublimity, and there the emotions of Jesus. It is the summit of personality. No part of the outline of that thrice-buttressed peak is lacking. There are no words which will describe it except such as speak of absolute completeness. It was by comparison of this splendid outline with those which beside it showed their imperfections even while they revealed their greatness, that Lanier arrived at his conclusion:

"But Thee, but Thee, O sovereign Seer of time,
But Thee, O poets' Poet, Wisdom's

But Thee, O man's best Man, O love's best love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's —
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ?" [1]

Even now we have left unexplained a large part of the facts and effects of Jesus' personality. While asserting these conclusions, we are conscious of having drawn a circle not large enough to comprehend all that we have observed in our study. It is a circle of too small diameter. We must go beyond it before we can satisfy our minds that we are dealing fairly and fully with our theme. While observing that through all things normal he rose in all things to superiority, and that superiority towered into completeness, we are carried on to the further conclusion that he was in all things transcendent, having passed beyond all possibility of measurement or of comparison.

His early development growing into a consciousness of God utterly unique, culminated

[1] "The Crystal."

in a decision which was outside the reach of others' hopes. Only religious fanaticism or insanity ever dared to aspire to such a possibility. Such ventures have always been crushed by their own weight. Jesus, with all deliberation, with all sense of the magnitude of the task, with all humility, yet with all self-confidence, with all the concentration of a perfectly balanced mind, undertook to live the ideal life. This transcendent decision was confirmed at the baptism, where it was also proclaimed, by a transcendent experience. It was tested through temptations of transcendent power. It was carried out with transcendent patience, intelligence, and courage. The depths of his sacrificial love must be measured by the magnitude of that ideal which he first embodied in himself and then delivered up to be betrayed and crucified. The goal of all spiritual life he not only perfectly attained as he passed on into the resurrection life, but he revealed it in a transcendent form. While his temptations gathered force as his own ideals grew loftier, he came out from every conflict with them without evidence of sin. In his healing activity the authority of Jesus' will lies beyond the

range of our measurements and comparisons. The depths of Jesus' joy are unfathomable because they had their origins in his knowledge of the truth, his power of leadership, and his pure conscience, which are themselves too profound to explore. The worth of his friendship to his friends is immeasurable, not only in the terms of the worth of their friendships to him, but in any terms whatever. His self-confidence, when taken in relation with his deep, pure humility, is unapproachable. As it stood face to face with disease, and with some phases of nature, it is surpassed only by that same self-confidence as it stood proclaiming God's truth, and as it asserted itself above time and death. Still taken in relation to his humility, the sort of confidence he inspired in others stands alone.

Moreover, when taken in connection with the reserve of his nature, his self-assertions assume proportions which are themselves transcendent. Ranking himself above laws, institutions, customs, and men of all the past, he enthroned himself at the center of the moral life of the world. He spoke with the authority of God, making strong the claim to

have a unique right to reveal him whom he called his Father, while still revealing in word and bearing a deep humility of spirit. This combination of qualities carries that person who possessed them quite beyond the range of comparison and measurement. With transcendent reality he was conscious of the presence of the unseen world and of God. His interpretation of all religious experiences into the language of the soul and of God, magnifying them above similar experiences which other men have felt, carried him into a realm where he is alone. He lived in the world of spiritual realities, and dealt with the facts of the spiritual life. The presence of this immeasurably enriched personality carried with it a certain awe and reverence and wonder which took hold upon those who knew him, sometimes bringing them to the attitude of worship. The appeal which he made to the eye, though strong, is not comparable with the appeal of his personality to the heart. When those about him were able to perceive the greatness of him by the side of whom they stood for measurement, or when the deeper elements of his nature became apparent, guilty

consciences were stirred as no man else has ever stirred them, and an impression of inexplicable wonder seized those who looked upon him. To the man with evil in his heart this man was transcendently repellent. To the man of pure heart this man was transcendently attractive. The strongest power which he could exercise over men to lead them up toward God was the attraction of his personality, so that in a moment of supreme longing over men he said, "Come unto me."

This is just the sum of the Gospels' story: no more. This is the majestic fact which they carry in solution. This is the personality whom they present. We are evidently dealing with a fact beyond comparison. We are dealing with the normal, yet that which through the normal became transcendent. Our figure of a temple here fails us. For others have built temples grand and stately. This man, in the final review, assumes a form which is greater than the temple. Our figure of the mountain range also fails us. Other men have risen mountain high. This man is greater than any mountain. We might pronounce him divine, but our modern theology pronounces

all men divine, so that there again we are brought into the range of comparisons. We pronounce him transcendent. That word divine has been used with meanings so diverse, that it has lost all definiteness. Many agree in using the word, who differ widely in their interpretation of it. We are sadly conscious today that the different senses in which it has been used have taken the vital meaning away from the term, the divinity of Jesus. But we must somehow express the great faith which once attached to it.

Approaching Jesus through his personality, we cannot find reason to differ from Dr. Martineau when he says that "the whole antithesis between degree and kind . . . is absolutely empty and unmeaning when transferred to the sphere of moral life."[1] Yet differences in degree are so vast in the moral world that greater differences are inconceivable. While still of necessity living in the same moral world in which all men move, Jesus is so far removed above other men as to make comparisons impossible. This vast separation by immeasurable distance is what we term his transcend-

[1] Martineau, "Hours of Thought."

ence. Within this word we mean to include all the great content which for a former generation filled the word divinity, which is also the soul of that phrase of a yet earlier day, the deity of Christ.

This conception of Jesus does not carry him outside the range of personality. We must remember that in this realm he always moved. There is always something indescribable in personality, always something indefinable. It is large enough for the man who was in all things transcendent to live and move and have his being in. For, though it is the sphere in which every man must express himself to other men, it is also the highest attribute of God. It is that respect in which man is made in God's image. It is the highest and fullest means of communication between God and man.

The transcendence of Jesus must be considered in connection with his dependence upon God. Out of that it came forth, as rivers from their water-sources. Upon that was it built; by that did it continue, as arches by their keystones. His message was final because he derived it from God. His will to labor was supremely effective because it was perfectly

subjugated to the will of God. His self-confidence was absolute because he was absolutely sure of God's help. Unbroken communion with God admitted him into the "secret place of the Most High." His personality was transcendently rich because it was the reflection of the personality of God. Through the medium of this communion, the personality of God became embodied in him.

The transcendence of Jesus expressed itself in its most important aspect through his sinlessness. This was a unique fact in the history of human personality; a fact fraught with sublime consequences. In spite of a profoundly introspective religious nature, Jesus gave no evidence of having found that within himself which suggested the need of repentance. In spite of a natural humility, he could always hold his head up in the dignity of perfect purity in the presence of God and of men. In spite of temptations of tremendous seriousness and power, there is no hint of remorse nor of the consciousness of error. In spite of absolute sincerity and willingness to disclose his deepest religious experiences, there is no shadow on the picture. In spite of a con-

science lofty and active, there is no sign of its chidings. In all the conflicts of his soul, he was so completely victorious that no scar was left upon him. This is a fact of supreme moment to any one who attempts to give Jesus his true place in human history. We have to ask the question, What follows from the sinlessness of Jesus?

The first result is a perfect understanding of moral issues, and a complete perception of their meaning. The pure in heart see God. Perfect purity does not involve omniscience. It does, however, involve infallible ability to perceive the truth of things; to penetrate all shams, all deceits, all hypocrisies; to unravel the tangled skein of the moral life. To the perfectly pure heart the moral world becomes a simple world. Good and evil are immediately detected. The knowledge of moral truth is perfect. There is ability to condemn evil with unfailing accuracy, and to approve the good without hesitation or error. Here lies the right of Jesus to be called the judge of men.

The second result of sinlessness is a vital and unbroken communion with God. The absolutely pure human personality is so closely

akin to the personality of God that a perfect relation is established between them. There is no point of enmity. There is everywhere perfect confidence. The life of undisturbed purity therefore attains full knowledge of God, for it has absolute correspondence within itself to God. The consciousness of such a man is filled with God. It is always filled with God. His thought is so fixed upon God, that in his perfect correspondence with God, it becomes the thought of God. Therefore he can speak for God with utter confidence. He can stand before men as the representative of God. Upon this rests the right of Jesus to be called the mediator between God and man.

The third result of the sinlessness of Jesus, closely related to that which has just been stated, is the final authority of his teaching. The heart of perfect purity, penetrating to the bottom of all moral issues, arrives at the unchanging truth. That truth is the finality of the moral world. It is not possible to go farther. For the thought has then arrived at the absolute. That truth is God's truth. Carried out into practise, it identifies the man who possesses it with the truth. His personality

becomes the expression of that which is final and absolute. He gains the right to call men to follow him, and to know him, for to know him and follow him is to know and follow the truth. This brings about that result which has been noted of Jesus that it was "his peculiar greatness to have led men to God." [1]

The fourth result of sinlessness is the infinite deepening and enrichment of personality. To this process there can be set no bounds. Those limitations to thought and will and love, which evil sets about the life, do not exist. Wings are not clipped. Those possibilities which remain only possibilities, those capacities which only serve to remind men how great the conception by which their natures are planned, are filled and satisfied. The pure life lives in eternity. It possesses the infinite. Of this fact we are conscious when we review the elements of Jesus' personality and attempt to put them together and measure their sum, which is immeasurable. In his presence we are aware of being in the presence of the absolute truth, of the infinite will, of the eternal love. Upon these last two results of Jesus' sinlessness

[1] Harnack, "What is Christianity?"

which we have noticed rests his right to be called the incarnation of God.

From his sinlessness came also his right to identify himself with the Messiah. That word stood to the people among whom he lived for the ideal man. By it they expressed that desire for which the world has travailed from the creation, to bring forth the Godlike man. Within it were bound up the hopes of a race, and the deep expectation of each generation. Jesus took the word in this broader and higher meaning. He did not accept it from the people of his time loaded down with the false notions which they had associated with it. He took it as their highest conception of what a man should be. Shaking it free from all error, he let it stand for that. His sinlessness therefore gave him the right to call himself by that name. It gave him the right to the use of all words and phrases by which the people thought of the Messiah. It gave him the right to call himself or to be called by the names, the "Son of God," the "Son of man," "the Christ."

The content of such a personality, it is clear, cannot be meant for one generation, nor for

one race. Its meaning is universal. Its relation is to humanity. It has a meaning of profound significance for every human personality. If we, too, can shake that word Christ free from all local limitations, and racial characteristics, and temporary conditions, and admit it into the realm of the absolute personality, into the region of humanity's desire and need, into the sanctuary of the individual's hope, we shall find that this is the goal to which our study of Jesus from the point of view of personality has led us, the identification of this man with humanity's ideal, and we can say with new appreciation: "See the Christ stand!"

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